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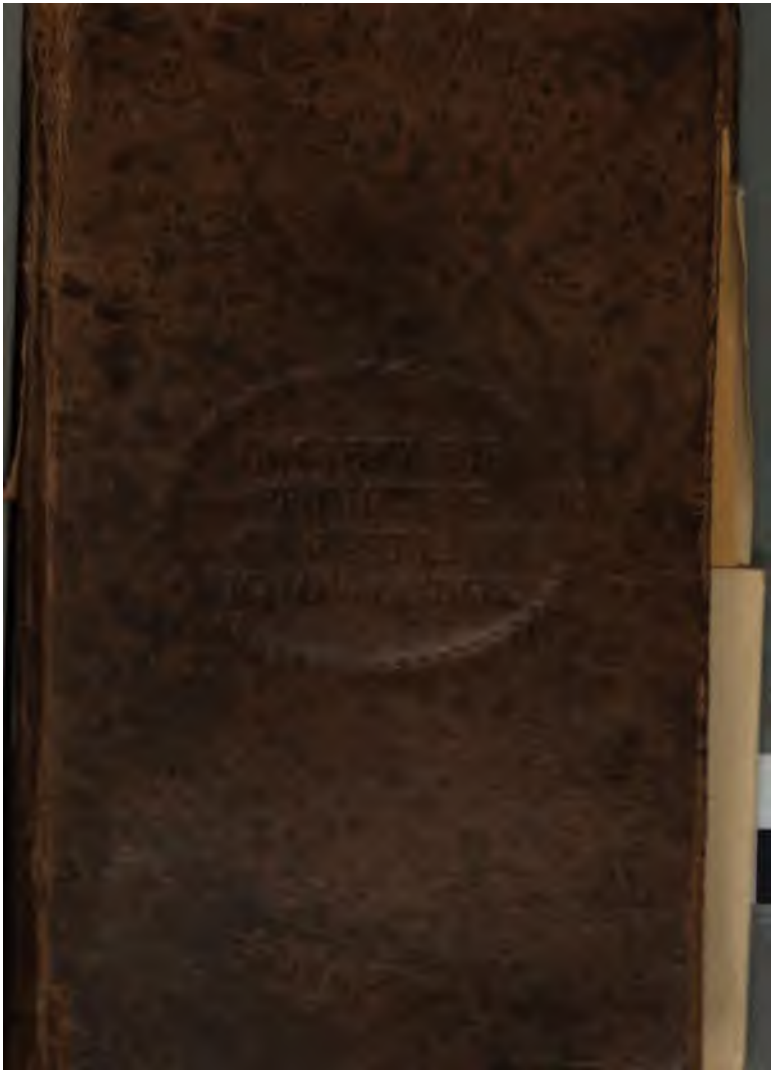
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William Mathews





THE GREAT IMPORTANCE OF A RELIGIOUS LIFE CONSIDERED:

TO WHICH ARE ADDED,

SOME MORNING AND EVENING

PRAYERS.

THE THIRTY-SIXTH EDITION, CORRECTED.

London:

PRINTED FOR F. C. AND J. RIVINGTON, ST. PAUL'S CHURCH-YARD; SCATCHERD AND LETTERMAN, AVE-MARIA-LANE; AND W. GINGER, COLLEGE-STREET, WESTMINSTER.

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ADVERTISEMENT.

THE honourable and very ingenious compiler of A Catalogue of Royal and Noble Authors in England, *having ascribed the following excellent Treatise to* JOHN PERCIVAL Earl of Egmont; *I think it incumbent upon me to declare in justice to the revered memory of my honoured Father, that* The Great Importance of a Religious Life, *was written by the late* WILLIAM MELMOTH, *of Lincoln's-Inn, Esq. and first published early in the beginning of the present century.*

W. M.

Bath, May 16, 1790.



A SHORT

CHARACTER OF THE AUTHOR

OF THE FOLLOWING

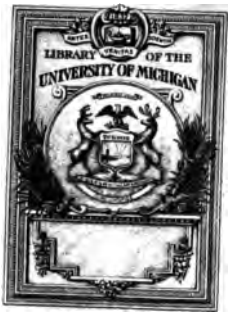
TREATISE.

IT may add weight, perhaps, to the reflections contained in the following pages, to inform the reader that the author's life was one uniform exemplar of those precepts, which with so benevolent a zeal and so pathetic a simplicity of style, he endeavours to recommend to general practice. He left others to contend for modes of faith, and inflame themselves and the world with endless controversy: it was the wiser purpose of his more ennobled aim, to act up to those clear rules of conduct which Revelation hath graciously prescribed. He possessed by temper every moral virtue; by religion every Christian grace. He had a humanity *that melted* at every distress; *a charity which* not only thought u



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William Mehrmont



PREFACE.

THE Design of the following Treatise is, to awaken in the minds of unthinking men, a serious sense of religion, and a true concern for the interest of their immortal souls: a design, at all times commendable and necessary; but more especially at this time, when we see such numbers of persons carried away with the immoderate love of pleasure, and such arts invented to gratify their corrupt and vicious inclinations.

Whoever reflects with a due concern, upon the excesses and debaucheries which have overspread this nation, and has any regard for the honour of God, *and the interest of that holy* religion

our practice, as most undoubtedly it is,) it must be the duty of every one, not only to take care that he gives no encouragement by his example, *to these licentious and ensnaring entertainments, but also to do what in him lies, to dissuade others, especially* those under his care, *from resorting to* places *of so much* danger *and* infection.

It must be confessed, that it is no easy matter to prevail on those who are carried away by the false maxims and practice of a corrupt and deluded world, to renounce their sensual gratifications, for the more refined pleasures of virtue and religion; but the difficulty of the work should not discourage the attempt. I have therefore endeavoured, according to my ability, to lay before the reader the advantages attending a good life; in hope, that whoever seriously considers what is

urged in the following pages, will be convinced there is no pleasure to be compared with that of a good conscience; and that religion really is, what it was designed by the great Author of it to be, the only solid foundation of our present, as well as future, happiness.

I am sensible that what I shall offer hath been inculcated with much greater advantage in many of those excellent discourses which are already extant; yet, when I consider how much good hath been done by those small tracts which have been printed and dispersed of late years, I am encouraged to hope that this little Treatise may prove of some service; as a check at least, to that insatiable thirst of sensual pleasures, which seems to be the disease of the present age, and which must undoubtedly destroy the love of God wherever it prevails.

I have added some Pray *the end of this Book, not with a* *tion to prescribe to any one, but to assist those who are not furnished with better helps; well knowing how* important *a duty prayer is, and how highly necessary it is f* *very* *od Christian to be frequent* *esses to the throne of grac* *he expects the favour of Go* *opes* to find Grace to help *ne of need.*

May God of his great goodness give ***a blessing to these weak endeavours, and render them instrumental to his glory, and the good of souls!***



THE GREAT IMPORTANCE OF A RELIGIOUS LIFE.

CHAP. I.

WHAT must I do to be saved? was a question, which the trembling and astonished jailer put to *Paul* and *Silas*, when he saw the prison-doors opened in a miraculous manner: a question of the utmost moment and importance, and in which it nearly concerns us all to be well resolved. For, if there be a Life after the present, and we do not die like the *beasts that perish;* if Death does not put a final period to our existence; but when this short *Life is ended, we* enter upon the *regions of eternity,* and shall be for

ever happy or miserable, according as we demean ourselves in this short time of trial and probation—if this be the state and condition of mankind (as the voice of reason, the dictates of conscience, and the Holy Scriptures, do loudly proclaim it is), how does it behove every one of us to inquire, what we must do to attain everlasting Life; and to consider, whether we are in the way that leads to Heaven and immortality? or, if we have been so unhappy as to wander out of it, how we may recover and return to it again?

This is an enquiry that deserves our utmost diligence and attention. For, if we are ignorant of the will of God, or, knowing it, will not follow or be led by that unerring light, but suffer ourselves to be hurried away by our unruly passions in the pursuit of the things of this Life; we are wretched and miserable, blind and naked, notwithstanding all our attainments: and we shall one day be convinced to our sorrow, that there is no folly like that of preferring things temporal to things eternal. Whatever *the children of this*

world may think, and how much soever they may applaud their own wisdom in contriving schemes to be rich and great; yet if their chief care and concern is about these things, it is certain they will be found *fools,* when weighed in the balance of true wisdom.

He that is truly wise will consider, that he has a Soul as well as a Body to take care of; a spiritual and immortal substance which can never die; but when enlarged from that prison in which it is now confined, must live for ever, either in happiness or misery. Shall we then be so foolish, as to confine our ambitious pursuits within the narrow limits of this world, without considering what will be the condition of our souls hereafter? Shall we labour and toil for the *the meat that perisheth;* and be cold and indifferent about the momentous concerns of eternity? Shall we spare no pains in order to increase our temporal estates, and to lay up *goods for many years;* when we know not, but *this night our souls may be required of us?* And if we have made no provision *for their* everlasting wel-

fare; what will it avail us that we have been rich and great in this world?

The fashion of this world passeth away, and all the glory and splendour of it will, in a little time, have an end. How great then is the folly of that man, and how deplorable will his condition be, who, instead of *seeking the Kingdom of God and his righteousness in the first place,* has consumed his days in seeking after the honours and riches of this world, and has worn himself out in the pursuit of those things which are of no value in the sight of God? wretched stupidity! *what shall it profit a man if he shall gain the whole world, and lose his own soul?* Mat. xvi. 26, Time bears no proportion to eternity. The most exquisite pleasures of this life, which at best are but of a short continuance, can never compensate for the loss of that happiness, which *God has prepared for them that love him.* How miserably then will that man be deceived, who places all his hopes and happiness in the poor and empty satisfactions of a sensual

present time, and lives as if he cared not what became of him hereafter provided he may but enjoy *the pleasures of sin for a season!*

But some, perhaps, may ask, where is the man so abandoned to folly and madness, as to be content, for the sake of a present short-lived happiness, to be miserable for ever hereafter? I wish indeed, there were none such: but, alas! there are too many that make this sad choice. Not that any one chooses evil for the sake of evil, or prefers misery before happiness (for a desire of happiness is inseparable from our nature); but in the scripture account of things, he is said to *choose* destruction who walks in the broad way that leads to it. For God has been pleased to *set before us Life and Death, Blessing and Cursing:* (Deut. xxx. 19.) rewards on the one hand, to encourage our obedience; and punishments on the other, to deter us from sin. As the man therefore, who obeys the commandments of God, chooses *life*; so he that deliberately transgresses them, chooses *death*: that *death which God has* threatened to the

sinner. even death eternal. For the *wages of sin is death*, and he that chooses the one (let his pretences be what they may) must be said to choose the other; because he knows (at least it is his own fault, if he does not know) that *God will render to every man according to his deeds: to them, who, by patient continuance in well-doing, seek for glory and honour and immortality; eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish, upon every soul of man that doth evil.* Rom. ii. 6, 7, 8, 9.

See, then, what wretched folly the sinner is guilty of, (how wise soever he may think himself, and how much soever he may despise the sober part of mankind), when he first enters upon a life of wickedness! for he is then evidencing to all the world, that *Life* and *Death* being set before him, he has determined his choice to the latter: —A choice so absurd and unaccountable, that, did not experience convince us it is often made, we could hardly

think it possible for a rational creature to be so blind. *O blessed God! hast thou set before us happiness and misery; joys unspeakable and full of glory on the one hand, and torments endless and intolerable on the other! hast thou given us the light of reason to guide us, and superadded that of thy Holy Spirit to illuminate and instruct us; hast thou implanted in our nature a dread of, and aversion from, pain and misery, and an insatiable and never-ceasing thirst after happiness; and is it possible for us, after all this, to be so blind and senseless, such enemies to our own souls, and so regardless of their eternal welfare, as to prefer the dark ways of sin and misery before those blessed paths that lead to the bright regions of bliss and glory!—Alas! such wretched fools are too many among us, who, notwithstanding all that thou hast done for us, will not hearken, nor be advised, but run headlong into the ways of sin and destruction.*

This indeed is a melancholy consideration: and what shall we say to awaken men out of this fatal lethargy

and to inspire them with a just sense of their danger? what! but intreat them to consider, that, *unless they repent, they will certainly perish! For the wrath of God is revealed against all ungodliness and unrighteousness of men:—and* though *God winked at the times of ignorance;* yet *now he commandeth all men every where to repent; because he hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead.* Acts. xvii. 30, 31. In that awful day, sinners *will in vain call to the mountains and rocks to fall on them and to hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb.*—For, when *the great day of his wrath is come, who shall* then *be able to stand?* Rev. vi. 16, 17. Who, indeed, shall be able to stand before the face of an incensed God, and hear him pronounce that dreadful sentence, *Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels?*—Ah!

ern, and sufficiently shew us the
t necessity of *denying ungodliness*
worldly lusts, and living righ-
ly, soberly and godlily, in this pre-
world. But because the weightiest
ns, when their consequences are not
ediately felt, are too apt to be dis-
rded; I shall enlarge a little upon
great Importance of a religious
, by endeavouring to prove these
e things:

That there is no solid happiness
e attained in this life, but in the
tice of Religion.

. That as Religion is the only thing
can make us happy while we live,
vere is nothing but a good life can

all this, will most certainly be rewarded with eternal happiness in the life to come.

First, then, I shall endeavour to prove, *That there is no solid happiness to be attained in this life but in the practice of Religion.*

It has ever been the great artifice of the Devil, to possess the minds of unthinking men with an opinion that Religion is a sour, morose, ill natured principle; an enemy to whatever is pleasant and cheerful; and that whoever engages in the practice of it, must renounce all the pleasures and enjoyments of this life. But as the *Devil is the Father of Lies*, it is no wonder that he sets every thing before us in a false and deceitful light: it was by these means he deceived our first unhappy parents; and it is by the same methods he endeavours to betray their too credulous posterity. He is continually representing *Evil as Good, and Good as Evil; putting Darkness for Light, and Light for Darkness.* He knows that there is such a beauty and comeliness *in Religion*, as no one can behold it but

with love and admiration: and therefore he endeavours to draw a veil over its lustre, and to raise in our minds frightful ideas concerning it. And too many, alas! are misled by such false and unjust representations.

But would men be persuaded once to make the experiment; would they forsake the dangerous paths of sin, and walk in the way that leads to everlasting happiness; would they retire from the noise and tumult of a loose and disordered life, and listen to the still voice of reason and Religion; they would quickly find how grossly they have been cheated, and wonder how it was possible they should so long have been deceived. They would soon discover, and then admire, *the Beauty of Holiness*, and be thoroughly convinced that there is no pleasure like that of a good conscience; no real and solid happiness but what results from a life of virtue and holiness. They would then bless the happy change they had made, and would not part with their interest *in Heaven for* the greatest enjoyments *this world* could give them.

All those empty pleasures which once captivated and ensnared them, would then appear mean and contemptible; and nothing would be thought of any real value, but what sets them forward in the way of salvatiou.

O happy man! (whosoever thou beest) that hast made this noble trial, and by a true and sincere repentance art restored to the favour and love of God! thou hast *turned away thine eyes from beholding vanity*, and canst now look up with confidence to God, and relish the pleasures of a virtuous life. How is thy mind filled with love and joy and admiration, when thou considerest, that by the grace and goodness of God, thou art rescued out of the jaws of the devouring lion, and art delivered from fear and shame and self-condemnation: the sure and miserable attendants of a guilty conscience!

We may have some idea of the happiness of such a man, by considering what is the pleasure of a redeemed captive when restored to his country, his liberty, and his friends; or of a mariner got safe on shore after a storm,

wherein he was every moment in expectation of being swallowed up by the deep. And yet it must be owned, the comparison falls infinitely short: for, what slavery is so great as that of a soul under the bondage and dominion of Sin? or, what are the most terrible dangers of the sea, when compared with those to which the sinner is continually exposed.

But have not some, it may be asked, made trial of Religion, and yet have found no satisfaction therein; as may be concluded from their returning again to their former course of life? It is true, there are some instances (and sad ones they are, God knows) of persons who *after they have been once enlightened, and have tasted of the heavenly gift, and been made partakers of the Holy Ghost, have yet fallen away,* and entered again into a life of sin and debauchery. But has this been owing to a dislike of religion? by no means; but rather to a want of care in not avoiding the company which has formerly *seduced them*; or to a forgetfulness, *or at least* a neglect, of the vows

and resolutions they have made; or, it may be, they have fallen under some violent temptation, which they have not so vigorously resisted as they might and ought to have done. Instances, however, of this kind, I trust are but rare. Whereas on the other hand, how many are there, who having forsaken the company and conversation of the wicked, and, having lamented the folly and madness of their past lives; have from being the slaves of sin and Satan, become the servants of God? these will tell you from their own experience, that they have found more true peace and satisfaction in conquering one vicious habit, than they ever met with in the most sensual enjoyment; that all their past sinful pleasures yield them now no other fruits, than those bitter ones of shame and remorse: and that in religion, on the contrary, they find such a spring of comfort, continually refreshing their souls, as they would not part with for all this world can possibly give them; that they taste such a pleasure in the service of God, as makes them, with holy David, desire to dwell

in the house of the Lord all the days of their lives, to behold the fair beauty of the Lord and to visit his temple; Psalm xxvii. 4. and like him, esteem it better to *be a door-keeper in the house of the Lord,* one of the meanest of God's servants, *than to dwell in the tents of ungodliness,* amid the delights and pleasures of a wicked and deluded world.

In fact, nothing can give a man so exquisite a satisfaction, as to reflect upon the actions of a well-spent life; to consider that he has made God his friend, and secured an interest in the favour of him who is the eternal source and fountain of all good; infinite in mercy and loving-kindness, as well as in power; not only able, but willing and ready, to help and assist him in all difficulties: a Being to whom he may have recourse under every trial and temptation; under the greatest calamities and troubles of life; to whom he may lay open all his wants and infirmities; pour forth all his sorrows and afflictions, *and may at all times* with confidence *look up, as being* assured that

he has a powerful intercessor in heaven, *Jesus Christ* the righteous, *in whom we have redemption through his blood, even the forgiveness of sins;* Col. i. 14. *and who is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them,* Heb. vii. 25. I say, for a man to consider these important truths; to think that he is answering the end of his creation; that he is doing the work for which he was sent into the world; that he is become a *member of Christ, a child of God, and an inheritor of the Kingdom of Heaven*— how must such thoughts cheer and refresh his soul with a solid, substantial, and lasting pleasure! in comparison whereof all the vain and empty enjoyments of this world are as nothing.

But then, on the contrary, for a wicked man to reflect, *that the face of the Lord is against them that do evil,* Psalm xiv. 16. and consequently that he is in the number of those against whom God has declared his displeasure; *that, instead of working out his Salvation with fear and trembling,* he is

against the day of wrath; and though (it may be) he is now *cloathed with purple and fine linen, and fares sumptuously every day*; though he may at present live in all the gaiety and splendour, the pomp and luxury, of a great fortune, yet there will come a time (and, for aught he knows, it may not be many moments off) when he shall be stript of all his pleasures and enjoyments, and want even *a drop of water to coöl his tongue*:—surely, such considerations as these must strike the sinner with horror and amazement, and, like *Belshazzar* when he saw the *hand-writing upon the wall*, make him tremble, even in the midst of his greatest mirth and jollity.

Can a man with such impressions on his mind (and these, or something like these, will be sure to haunt the sinner) be said to be happy? Are the stings of conscience, the terrors of an almighty judge, and the dreadful expectations of God's vengeance, consistent with a state of satisfaction?—Alas! the libertine may *flatter himself*, and think to *deceive others*, by putting on an air of

gaiety aud pleasantness; but, it is certain, his mind can never be long at rest, while he carries about him a faithful monitor, that will be continually upbraiding him for his folly and madness; representing to him the dangers to which he is exposed, and crossing him, as it were, in his way, while he is in full pursuit of his unlawful pleasures. And though he may perhaps be able sometimes to silence the voice of this troublesome companion, by mere dint of noise and extravagance; yet when his passions abate (for they cannot always be upon the stretch) and the man grows cool, he will find the upbraidings of his conscience return upon him with the greater violence. The shame and anguish, the horror and confusion, that he will then feel, will infinitely overbalance all the satisfactions he can meet with in the enjoyment of his sinful pleasures.

I own, indeed, this is not the case of every sinner. A man, by a long course of wickedness, may arrive at such an hardened state, as to be incapable of any virtuous impressions: his soul may

be seared, as it were, with an hot iron, and be fallen into such a deep and fatal lethargy, as nothing perhaps shall be able to awaken it, till it comes to feel the very torments of the damned. But no one, I believe, will think this to be a state of happiness.

The truth is, if we consider a wicked man with respect to this world only, abstractedly from what will be his portion hereafter, we shall find that there are many and great evils to which he is exposed, beside the torments of a guilty conscience. Are not pains and aches, rottenness and diseases, the natural effects of lusts and intemperance? poverty and broken fortunes, the certain consequence of pride and prodigality? Does not passion, and anger, and revenge, frequently expose men to mischievous, and, many times, fatal quarrels and contentions? Does not robbery, theft, and murder, bring upon others a shameful and untimely end? how many evils are there in the world, that are the immediate effects of men's vices! *From whence come wars and fightings among you;* says *St. James*; IV. 1

Come they not hence, even of your lusts that war in your members? and from the same fatal source are derived many of those other evils and calamities which some men labour under. If we trace them to their original, we shall find them to be the natural fruits of lusts and passions; to have proceeded from covetous and ambitious desires, and the gratification of unruly appetites. Indeed, how can it be otherwise, if we consider, *that the curse of the Lord is in the house of the wicked; and that evil pursueth sinners.* Prov. iii. 33. xiii. 21. How can any thing but misery attend *him*, who has provoked the anger of an Almighty God?

Let us now consider, what is the lot and portion of good men in this world; and whether the practice of virtue and righteousness is not the most likely way to promote present as well as future happiness, and to make our pilgrimage here on earth a state of tolerable ease and comfort.

Solomon had as much experience of the pleasures of the world as ever man had, and tried as many ways to make

himself happy as his heart could devise; having *kept nothing from his eyes, that they desired, nor with-held his heart from any joy;* Eccles. ii. 10. and yet, when he came to cast up the account, he found this to be the sum of it, *that all was vanity and vexation of spirit.* Accordingly, when he is instructing his son in the ways of true happiness, he advises him to *get wisdom and understanding.* For, *wisdom,* says he, *is the principal thing: therefore get wisdom; and with all thy getting get understanding.* And as an encouragement to do so, he tells him, that *happy is the man that findeth wisdom, and the man that getteth understanding: For, the merchandize of it is better than the merchandize of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. Prov. iii. 13, &c.* This wisdom and understanding, which he recom-

mends, as a treasure of so great value, is not *the wisdom of this world* (for that is *foolishness with God*, 1 Cor. iii. 19.) but it is *the wisdom that cometh from above*, which will make us wise unto salvation: the wisdom of living in the fear and love of God, and in a strict obedience to his commandments. *The fear of the Lord*, says he, *is the beginning of wisdom, and the knowledge of the holy is understanding:* Prov. ix. 10. or as it is in *Job*, *Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding.* Job xxviii. 28.

Behold then the excellency of religion! it not only secures to us a reversion of endless happiness, but makes our lives at present easy and delightful: the very paths of religion are pleasant, as well as the end to which they lead. It is true, vice has its present pleasures as well as virtue: but then there is this difference between them; the pleasures of sin are weak, short-lived, and only varnished over; they begin and end almost in the same mo-

at the expence of much succeeding trouble, shame, and self-condemnation. Whereas those which result from a holy and religious life, are substantial, sincere, steady and secure: they leave no disgust upon the mind: no loathings and dislike: are neither accompanied with shame, nor followed with remorse or sadness: those bitter allays to all sinful gratifications. "We may talk "of pleasures and enjoyments, says a "*Great Prelate* * of our church, but "no man ever truly found them, till "he became acquainted with God, and "was made sensible of his love, and "partaker of his heavenly favours, and "lived in an entire friendship and "communion with him." No, certainly; religion is the only happiness of a rational creature, the only thing that can give us any true and real satisfaction: all other pleasures are, at best, but short and transitory; but in religion we find a delight and satisfaction, which is solid, substantial, and

* *Arch. of York, in his Volume of Sermons*, p. 501.

lasting; a delight that grows and improves under thought and reflection.

"Whenever (*to use the words of "another excellent person*) an action "is good and virtuous, it is not only "natural, but carries with it a felicity "flowing from, and essential to, the "very nature of it. Paternal, con-"jugal, filial affection; are they not "full of delight? Justice, friendship, "beneficence, all the offices of hu-"manity, and the whole train of vir-"tues; does not the exercise of them "administer the most sincere and last-"ing joy? The propensity there is "in us toward them, and the satis-"faction there is in the doing of them, "does, in dispositions not debauched, "lead most irresistibly to the practice "of them: we have, when we are "about them, no boding, misgiving "thoughts, no forbidding whispers, no "secret reluctancy. Comfort, com-"placency of mind, and a gratulating "conscience, alway accompany such "actions."

What a perpetual source of joy and

gladdens the heart, cheers and refreshes the soul, and fills the mind with a constant serenity and cheerfulness, which is infinitely to be preferred to the noisy mirth of fools and madmen. He that is possessed of this inestimable jewel, has a treasure greater than all the riches of the *Indies:* a treasure which he always carries about with him, and which neither the malice of the Devil, nor the wickedness of men, can rob him of. And so long as he retains this fund of joy and comfort, (as he always may, unless he is wretchedly wanting to himself); he can never be truly miserable. For a good conscience, as it gives a relish to all our outward enjoyments, so it abates and takes off the edge of the sharpest affliction; and not only enables a man to bear up under present evils, but fortifies him against the dread and apprehension of future ones. It arms him with courage and resolution, and gives him such a firmness and presence of mind, as makes him able to endure the greatest shock. *Solomon observes, that the wicked flee, when no man pursueth; but the righ-*

teous are as bold as a lion. Prov. xxviii. 1. And the Holy *Psalmist* tells us, that a good man *shall not be afraid of any evil tidings; for his heart standeth fast, and believeth in the Lord.* Ps. cxii. 7. *The Lord,* says he, *is my Light and my Salvation; whom then shall I fear? the Lord is the strength of my life; of whom shall I be afraid?* Ps. xxvii. 1. *Yea, though I walk through the valley of the shadow of Death, I will fear no evil; for thou art with me, thy rod and thy staff comfort me.* Ps. xxiii. 4. What indeed should *he* fear, whose soul is anchored upon the rock of ages; *who has the God of Jacob for his help; whose hope is in the Lord his God?* Ps. cxlvi. 5. He knows that he is in the hands of a most gracious and merciful Father, and is fully persuaded that *all things shall work together for good to them that love him:* he is assured, that *the eye of the Lord is upon them that fear him; upon them that hope in his mercy, to deliver their soul from death, and to keep them alive in famine.* Ps. xxxii. 18, 19. And there-

fore he can rejoice in God, even in the midst of trouble and affliction, when he considers, that as his afflictions come from the hands of a good and gracious being, who *does not willingly afflict the children of men;* so he knows that *as the time is short,* they can be of no long continuance, *and* that, if he makes a right use of them, *they will work for him a far more exceeding and eternal weight of glory.* 2 Cor. iv. 17.

See then the folly and madness of those *that take not God for their strength; but trust to the multitude of their riches, and strengthen themselves in their wickedness,* Ps. lii. 7; and think by these means to be fortified against the evils of this life!—Alas! there are numberless calamities, from which wealth and power can never shelter us: and therefore if a man withdraws his trust in God, and takes sanctuary in the strength of his wickedness, he will find himself miserably mistaken when the day of adversity comes upon him. The weight of sin superadded to that of temporal evils, is a burthen heavier than any per-

son is able to bear. It is certain, whatever the great of this world may think, nothing can alleviate the pressure of worldly troubles but a good life. It is *that*, and *that* only, which is a sufficient counterpoise to balance the weight of any severe affliction: nothing else is sufficient to support a man in *the evil days of his pilgrimage*, and to sustain his spirit under the most oppressive calamities of this Life. All other experiments, how promising soever, will be found vain and ineffectual. The consciousness of having in some measure lived holily and unblameably, will make him look up with humble assurance to the great supporter of his being; enable him to see through the darkest clouds of sorrow, and behold with an eye of faith that heavenly country to which he is travelling, and where he hopes shortly to arrive. And this, though it will not wholly remove the afflictions which God is sometimes pleased, for wise and good ends, to send upon some men in this life, nor make us insensible of the pangs that attend them; yet it will

greatly lessen and enervate their force, and enable us to bear up under them with courage and even cheerfulness. For how strong a consolation must it be for a good man, under bodily pains, or grief of mind, to contemplate a state where there shall be *no more sorrow, no more pain, and where all tears shall be wiped* for ever *from his eyes!* or, if he is under the pressure of want and extreme necessity, how must it support and relieve his sinking spirits to consider, that he has a Father in heaven *who will never leave him nor forsake him,* Heb. xiii. 5. how *much* soever he may at present think fit to deprive him of outward comforts! and that there is no person in the world so great, so prosperous, or so happy, but that (having a little patience) he himself shall be more so!

The sum of what I have said upon this head is so elegantly expressed by the author of a late Essay upon the Omnipresence of God, that, I am persuaded, I shall leave this reflection more strongly *upon my* reader's mind, *if I give the words of* that unknown,

but excellent, person: 'How happ
(says he, speaking of the intercou
there is between God and the souls
good Men). 'how happy is an
'tellectual being, who, by prayer a
'meditation, by virtue and g
'works, opens this communicat
'between God and his own so
'though the whole creation sho
'frown upon him, and all nature l
'black about him, he has this light
'support within him, that are able
'cheer his mind, and bear him u
'the midst of all those horrors wh
'encompass him. He knows that
'helper is at hand, and is alw
'nearer to him than any thing else
'be which is capable of annoying
'terrifying him. In the midst of
'lumny or contempt, he attends
'that being, who whispers better thi
'within his soul, and whom he lo
'upon as his defender, his glory,
'*the lifter up of his head.* In
'deepest solitude and retirement
'knows, that he is in company with
'greatest of Beings; and perce
'within himself such real sensation

'his presence, as are more delightful 'than any thing that can be met with 'in the conversation of his *creatures*. 'Even in the hour of death he con-'siders the pains of his dissolution to 'be nothing else but the breaking down 'of that partition, which stands be-'tween his soul and the sight of that 'Being, who is always present with 'him, and is about to manifest itself 'to him in fulness of joy.

'If we would be thus happy, (to 'proceed in the words of this pious 'author) and thus sensible of our 'Maker's presence, from the secret 'effects of his mercy and goodness; 'we must keep such a watch over all 'our thoughts, that, in the language of 'the Scripture, *his soul may have* 'pleasure in us, we must take care 'not to grieve his holy Spirit, but 'endeavour to make the meditations 'of our hearts always acceptable in his 'sight, that he may delight thus to re-'side and dwell in us. The light of na-'ture could direct *Seneca* to this doc-'trine, *in a very remarkable passage* 'among his epistles; *sacer inest in*

'*nobis Spiritus, bonorum malorumque* '*Custos et Observator; et quemadmo-* '*dum nos illum tractamus, ita et ille* '*nos.* There is a holy spirit residing 'in us, who watches and observes both 'good and evil men, and will treat us 'after the same manner that we treat 'him. But I shall conclude (says the 'same author) this discourse with 'those more emphatical words in 'Divine Revelation; *If any man love* '*me, he will keep my word, and my Fa-* '*ther will love him, and we will come* '*unto him, and make our abode with* '*him.*'

I have thus far considered the effects of a good life, *first*, as it fills our minds with joy, peace and comfort, and delivers us from those uneasy reflections which haunt and torment the sinner; and, *secondly*, as it is a means to rescue us from those evils, which are the immediate consequences of sin; and supports us under such afflictions as it sometimes pleases God to send upon good men in this world. I shall now consider it with respect to *some other* advantages it hath above

that of a wicked course of actions; and I trust it will fully appear, that there is nothing so likely to secure a man's happiness in this world, as a strict observance of the precepts and duties of religion.

St. *Peter* lays it down as an undoubted truth, that whosoever desires to live happily, must live holily. *He that will love life*, says he, *and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil, and do good.* 1 Pet. iii. 10, 11. And the reason that temporal prosperity is so likely to be the lot and portion of the religious man is, because *the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil.* 1 Pet. iii. 12. It is very evident from the whole tenour of the Scriptures, that the providence of God watches over and supports good men in this world. *O taste and see*, says the holy Psalmist, *how gracious the Lord is! blessed is the man that trusteth in him. O fear ye the Lord, ye that are his saints:*

for, they that fear him lack nothing. The lions do lack, and suffer hunger; but they who seek the Lord shall want no manner of thing that is good. Ps. xxxiv. 8, 9, 10. How remarkable are the words of the wise son of *Sirach* to the same purpose! *Look at the generations of old,* says he, *did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise that called upon him?* Eccles, ii. 10. Add to this, the observation of holy *David; I have been young, and now am old; yet saw I never the righteous forsaken, nor his seed begging their bread.* Ps. xxxvii. 25. On the contrary, *I have seen,* says he, *the ungodly in great power, and flourishing like a green bay tree: I went by, and, lo! he was gone; I sought him, but his place could no where be found,* ver. 35, 36. The contemplation of this watchful providence of God over good men made the devout *Psalmist* resolve and say, *I will always give thanks unto the Lord; his praise shall ever be in my mouth.* *Ps. xxxiv. 1.*

It is certain that God is a being of infinite purity and holiness: and as he must therefore hate iniquity with the utmost abhorrence; so there is no doubt, but a serious and conscientious observance of the duties of religion will recommend a man to his favour and protection. He that *feeds the fowls of the air, clothes the grass of the field*, and is of a nature so diffusively bountiful, *as to make his sun to rise on the evil, as well as on the good, and sends his rain both on the just and unjust*; will undoubtedly in a more peculiar manner bless the labours of an honest and industrious man, and provide for those that fear him and keep his commandments. I would not be understood to say, that never any wicked man hath prospered, nor any good man been unsuccessful in this world; it frequently pleases God, for wise and good ends, to suffer the righteous to fall into great perplexities and distresses. However, since the scriptures assure us, that *the Lord will bless the righteous, and compass him with favour as with a shield*, Ps. v.

12. *that wealth and riches shall be the house of him that feareth the Lo* Ps. cxii. 3. *and delighteth in his co mandments;* Ps. cxii. 1. *that blessi shall be upon his head;* Prov. x. *that the house of the righteous sh stand,* xii. 7. *and the tabernacle of upright shall flourish;* xiv. 11. *that shall be well with them that fear G* Eccles. viii. 12. and in short, t *Godliness hath the promise of the l that now is,* as well as *of that whic to come;* 1 Tim. iv. 8. we may c tainly conclude, that a strict observa of the duties of the christian religi is the most likely way a man can t to thrive and prosper in the wo and to make his life comfortable a happy.

Of this truth we may be convinc not only from the testimony of Sc ture, but from the reason and nat of things. For, let any one consi whether he who is just and true in his dealings; honest and sincere in his professions; and faithful to word and promises; who is dilig and industrious in his calling; w

makes it his constant rule to do to all men as he would they should do to him; and is so far from endeavouring to over-reach and defraud his neighbour, that he chooses rather to forego the greatest gain, than purchase it at the expence of the least injustice—I say, it is impossible for any person to reflect and not acknowledge, it is much more probable, that such a man should enlarge his fortune in the world, than he who acts the very reverse, that practises all the arts of cheating and lying, of over-reaching and circumvention, and stoops to every thing, how base and dishonest soever, which he thinks will turn to his present profit; that considers not so much how honest and upright his actions are, as how profitable; and cares not what his neighbour suffers by his injustice, if he himself does but get by it. Such a man when he comes to be known (as he will not be able long to conceal himself), will certainly lose his credit and reputation; he will become hated and despised; *and every person will be afraid to have any dealings with him.*

On the other hand, the honest and upright man (beside the blessing of God, which he cannot fail of) will be sure to meet with love and esteem of all that know him: he will have few, if any, enemies; but many friends, and those some of the wisest and best of men; who will be always ready to assist him, and glad of every opportunity of promoting his interest and happiness.

2. Another great blessing of Life, and which gives a relish to all other enjoyments, is *Health*. And who is more likely to obtain this blessing than the religious man? for will not temperance, sobriety, and virtue (duties which he constantly practises) conduce more to a sound and vigorous constitution of body, than surfeiting and drunkenness, lust and intemperance? the mischievous effects of which are too visible to be denied. *Who hath woe? (said Solomon) who hath sorrow? who hath contentions? who hath babling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine,, they that go to seek mixed Wine.* Prov. xxiii. 29, 30. What pains

and diseases have some men brought upon themselves, merely by their excesses and debaucheries! diseases, which have not terminated in their own lives, but have been entailed upon their unhappy posterity! and how can it be otherwise, unless it should please God to change the nature of things? for, if men will run into those excesses which inflame and corrupt their blood; it is no wonder that gout or dropsy, or some other immediately fatal distemper, should proceed from such disorders. And when a vicious or debauched parent has brought rottenness into his own bones; though the children may be free from the vices of their father, yet they frequently feel all their lives the mischievous effects of his transgressions.

3. Again: *a cheerful and contented mind* is another great blessing of Life; for, without it, nothing in this world can make us happy. And by what means shall a man obtain this desirable disposition, but by the practice of religion? *That* will teach him to resign *his will to God,* to submit to all the

dispensations of his providence, a
to be patient and easy, cheerful a
satisfied, under every disappointme
and trouble he may meet with;
knowing that God is the sovereign d
poser of all things; a being of infin
goodness, kindness, and love; that
does not willingly afflict the children
men, but makes *every thing work*
gether for good to them that love hi
And how quiet, easy, and contente
must such a man be under all event
He has learned with St. *Paul how*
abound, and how to want; and as he
not puffed up with the one, so neith
is he cast down, when it pleases God
send the other; but goes through t
world with a calm, even, and content
mind, undisturbed by that inquietuc
impatience, and discontent, from whi
a proud, envious, and ambitious man
seldom, if ever, free.

4. *Peace* is another great blessin
highly conducive to the happiness
Life: and to this the religious man h
the justest claim. He considers, th
if God so loved us, as to send his son
be the propitiation for our sins,

ought also to love one another; 1 John iv. 10, 11. and therefore he is an enemy to no man, but kind and good-natured and obliging to all; and, if any person is so unreasonable as to reward him *evil for good,* (as the *Psalmist* complains some had done to himself) yet, in imitation of his blessed Saviour, whose example he continually sets before him, he does *good to them that hate him, and prays for them that despitefully use him, and persecute him.* Matt. v. 44. *When he is reviled, he reviles not again; when he suffers, he threatens not, but committeth himself to him that judgeth righteously.* 1 Pet. ii. 23. He resolves, as St. *Paul* advises, *to put away all bitterness and wrath, and anger, and clamour, and evil speaking, with all malice;* Eph. iv. 31. and endeavours to attain that *wisdom* which is *from above,* which is *first pure, then peaceable, gentle and easy to be intreated, full of mercy and good fruits.* Jam. iii. 17. This principle of love, and charity, and good-will to mankind, as it *renders the mind quiet* and easy, calm and

composed; so it makes a man not only happy in himself, but a blessing and comfort to all about him; and consequently attracts the love, esteem, and admiration, of all those that see and feel the kind and benign influences of so divine a temper. *Great peace,* says the *Psalmist, have they which love thy Law, and nothing shall offend them* Ps. cxix. 165. And the *Prophet* assures us, *That the work of righteousness shall be peace; and the effects of righteousness, quietness and assurance for ever.* Isaiah xxxii. 17.

But now, on the other hand, the life of an angry and revengeful man is all storm and tempest: he is *like a troubled sea when it cannot rest, whose waters cast up mire and dirt.* Is. lvii. 20. He is a stranger to peace, and all the blessed fruits and effects of it; for where *envying and strife is, there is confusion and every evil work.* James iii. 16. His mind is continually restless and uneasy, agitated to and fro with the violent force of unruly passions, which lead him on from one evil to another, and frequently hurry him

into those that are of the most mischievous consequence. What misery and torment must a man feel, who is possessed with a spirit so directly contrary to that of the Gospel! how little can he taste of the true happiness of Life, whose mind is always discordant and out of tune! he may perhaps *possess* a plentiful share of the good things of this world, but can have very little enjoyment; for, what comfort can he find from any thing, who has no peace in his own mind; who is at enmity with himself, and with almost every one else, and is capable of being put out of humour by every trifling, cross accident? Is it possible for a man of such a temper to be happy, even in the midst of the greatest prosperity? No, certainly: it is the meek-spirited, that our Saviour hath pronounced *blessed; They shall inherit the earth, and be refreshed,* as the *Psalmist* speaks, *in the multitude of peace,* Mat. v. 5. and shall find a real comfort in whatever they possess; which, though it should happen to be but little, *yet, being enjoyed in* peace and quiet, *and with a contented* mind, will un-

doubtedly yield them a much greate and truer satisfaction, than a man of contrary disposition can reap fron large possessions and ample revenues.

5. I shall mention but one advan tage more which a good man has abov a wicked one as to this world; an that is, in respect of *dutiful and obedi ent children:* which is allowed by al to be a great blessing in itself, and i what the former has much more rea son to expect and hope for, than th latter. For, if it pleases God to bles a good man with children, he begin very early to instil into their tende minds the principles of virtue and re ligion he teaches them to *remembe their Creator in the days of thei youth*; and brings them up in the fea and admonition of the Lord. He set before them, in his own conduct, th example of a holy and religious Life and endeavours to wean them from th pride and vanity of the world, and fron those hurtful lusts and passions, whic tend only to make them miserable bot *here and hereafter.* He instructs ther *in that knowledge* which is useful a

ll not fail to do), what comfortable
s may not such a parent entertain
eaping the happy fruits of all his
urs! instead of looking upon his
lren with grief and trouble, and
ng his grey hairs, by their means,
ght down with sorrow to the grave;
much rather may he expect to be-
them with pleasure and delight,
n he sees them as so many *olive-*
ches round about his table, fruitful
very good work, and increasing in
knowledge and love of God?
here is no person, I believe, but
allow, that this is the most likely
a man can take to be happy in his

the favour and love of God; as is manifest from the great regard God expressed for *Abraham* on this very account. *And the Lord said, shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his houshold after him, and they shall keep the way of the Lord, to do justice and judgment: that the Lord may bring upon Abraham that which he hath spoken of him.* Gen. xviii. 17, 18, 19. This is a great encouragement to parents, to be very careful in the education of their children: they are making provision for their own happiness, at the same time that they are endeavouring to secure that of their children. But, should they be disappointed in these their pious endeavours; they are laying up in store a good foundation of comfort, to themselves at least, against the day of trouble; *I mean, if it* should please God, *that they should* live to see their chil-

dren wicked and miserable, notwithstanding all the means they shall have used to make them otherwise; for they will then have the consolation to reflect that they are clear from the guilt of their children's sins; and will be free from those bitter self-reproaches that a wicked man must feel, who sees his children ruined by those vices and follies, which his example hath taught them, or his carelessness and neglect occasioned them to fall into. Bitter reproaches, I say, those must undoubtedly be, which such a parent will make to himself, when he considers, that he has his children's sins, as well as his own, to account for; and applies to himself (as he justly may) those dreadful words which God spake to the prophet *Ezekiel: When I say unto the wicked, thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hands.* Ezek. *iii. 18.* O terrible words *of most just judgment!* How dreadful

must they sound in the ears of a wicked parent, whose children have perished through his fault!

I have now considered some of those duties to which religion obliges us; and endeavoured to shew how conducive they are to our temporal happiness: by which, I hope, it sufficiently appears, how much good men have the advantage of the wicked even as to this world. And here I cannot but take notice of the wonderful love of God to mankind, who in order to encourage our obedience to his laws, has annexed a present, as well as future, reward to a good life; and has so interwoven our duty and happiness together, that, while we are discharging our obligations to the one, we are, at the same time, making the best provision for the other.

How much then do they derogate from the honour of God, who represent the precepts of religion as an unprofitable and unpleasant task! when it is plain to any man, that considers *things rightly*, and is not under the *prejudice* of his lusts and passions, that

the great design of religion is to make us happy here, as well as hereafter. Accordingly, all its rules and precepts are so admirably suited to this end, that, would men be persuaded to live in the practice of them, we should find this world a kind of heaven upon earth.

But, had the practice of our duty been ever so irksome and uneasy, and had nothing but trouble and misery been the lot of good men in this world; yet, when we consider, that this life will shortly have an end, and that there is an *eternal weight of glory* reserved in heaven for those that truly love and serve God; what wise man would not prefer the rugged paths of virtue and religion, which he knows will shortly lead him into an eternity of bliss and happiness, to the ways of sin and wickedness, (how pleasant soever he might find them) where he is in danger every moment of falling into the pit of destruction, and which, he is sure, will, in a little time, bring him *into a place of endless* misery and torment.



But, since there is nothing in religion but what tends to make our lives easy, cheerful, and contented; nothing but what is suitable to our natures, and agreeable to the dictates of right reason; nothing but what will ennoble our minds; enlarge our understandings, and inspire us with a generous principle of universal love, and charity, and good-will, to mankind; in short, since *the commands of God are not grievous*, but his *yoke is easy, and his burthen light*; it manifestly follows, that, as a good life is the highest wisdom, so a wicked one is the extreme of folly and madness.

A PRAYER.

O MOST gracious God! who, out of thy great love and tender regard for mankind, has set before us life and death, blessing and cursing; and hast endued us with a freedom of will, and liberty to choose the one, and avoid the other; and, to encourage us to

as well as future reward to our
ıce to thy laws, and made
ys of religion, ways of pleasant-
ınd all its paths to be peace; O
ıe wisdom and understanding,
may not be carried away by the
ul pleasures of this world; but
e, and know, and choose, the
which make for my peace, and
ı my true and only happiness
ɔnsist.

vince me more and more, that
the greatest of all evils; that
ınd misery are always insepa-
and that there is no other solid
ıbstantial happiness to be at-
in this life, but that which re-
om the testimony of a good con-
', and the hopes of thy favour
ceptance. Grant that these mo-
ıs truths may be so deeply im-
l upon my mind, that I may
it the sincere endeavour of my
life to please and obey thee, who
sovereign good and happiness;
ıly sure *foundation* of all my
ɔoth here and hereafter; and in

comparison of whose favour all the honours, riches, and enjoyments of this world, are as nothing.

Deliver me, I beseech thee, from the shame and anguish, the horror and confusion of a guilty conscience; and give me that comfort and complacency of mind, which arises from the consciousness of having been faithful in thy service, and obedient to thy will. And, since thou hast been graciously pleased to make thy service the most perfect freedom, and the practice of our duty so conducive to our present as well as future well-being; O make me stedfast and immoveable in the ways of thy laws, and in the works of thy commandments; that, having faithfully served thee in this life, I may at last be found meet to be a partaker of the inheritance of the saints in light, through the sole merits and intercession of our eternal advocate and mediator Jesus Christ. Amen!

CHAP. II.

IN the foregoing chapter I have endeavoured to shew, that religion is the only solid foundation of happiness in this world; the only thing that can make us pass the time of our pilgrimage here on earth with any tolerable ease and satisfaction. I shall now proceed in the next place, to consider the great advantage of a good life, from the comfortable prospect it gives us when we come to die.

This is an advantage peculiar to virtue and religion; and to which a life of sin and wickedness never pretended. The most which the latter promises its votaries, is to regale their senses for a little time: it gives them no hopes beyond the grave; nor aims at any thing farther than a short-lived happiness. *When a wicked man dieth his expectation shall perish.* Prov. xi. 7. *For what is the hope of the hypocrite, though he hath gained* all that this *world can give him, when* God taketh

away his soul? Job. xxvii. 8. All h enjoyments are then at an end; an those schemes, upon which he ha built his happiness, will vanish an come to nothing. But with a good ma it is far otherwise: he looks beyon this present life, and beholds with a eye of faith the heavenly *Jerusalen* the *city of the living God*; that pla of endless happiness, which God h prepared for them that love him. I the hopes and expectations of th happiness, he considers himself *as pilgrim and stranger upon earth*; ar is daily endeavouring, through the a sistance of God's holy spirit, by a li of virtue and righteousness, to becon meet to be a partaker of the i heritance of the saints in light.

It must indeed be owned, that dea is the great king of terrors; that t dissolution of soul and body, and t thoughts of becoming a prey to the d vouring worms, carries in it somethi very shocking to human nature; yet a good man, death appears in a qui *different view.* He considers, that *leave this world* is only to quit a pl

of trouble and vexation, of vanity and emptiness: it is to leave *a barren and dry wilderness, where no water is,* for the delightful regions of felicity, where are rivers of pleasure and a never-ceasing spring of endless comfort, which will satisfy the most longing desires of the soul. He considers, that *though this earthly tabernacle is dissolved, yet he has a building of God, a house not made with hands, eternal in the heavens;* and is assured with *Job, that his Redeemer liveth, and that he shall stand at the latter day upon the earth; and that though his body be destroyed, yet in* his *flesh* he *shall see God, whom* he *shall see for* himself, *and* his *eyes shall behold, and not another's.* Job xix. 25, 26, 27.

This is what religion promises to them, *who, by patient continuance in well-doing, seek for glory and honour, and immortality.* It is the hopes and expectations of this unspeakable happiness that fortify the mind of a good christian, and give him a courage and resolution, which even death itself shall not be *able to shake.*

It was this that gave holy *David* such a firmness of mind as made him say, *Though I walk through the valley of the shadow of Death, I will fear no evil; for thou art with* me; *thy rod and thy staff comfort me.* Ps. xxiii. 4. He had made God his portion, his hope, and his trust: *The Lord,* says he, *is my stony rock, and my defence, my Saviour, my God, and my might, in whom I will trust; my buckler, the horn also of my salvation.* Ps. xviii. 1. And though we find him sometimes complaining, *that the sorrows of death had compassed him, and the over-flowings of ungodliness made him afraid; that the pains of Hell came about him, and the snares of death overtook him;* yet the great confidence he had in the goodness and love of God, and the firm belief of a better life after the present, overcame all his fears. *I had fainted,* says he, *but that I verily believe to see the goodness of the Lord in the land of the living.* Ps. xxvii. 13.

Religion has been the support of *good men in* all ages. It is certain, *whoever leans* upon any thing else will

find that he trusts to a broken reed which will bend under him. There is nothing (as I have observed in the former chapter) but the testimony of a good conscience, and the hopes of the favour and love of God, that is able to bear a man up under the weight and pressure of any great calamity; much less will any thing else be a sufficient support at the hour of death. We shall *then* be stript of all the pleasures and enjoyments of this world; of all those things in which we are now apt to place so great a confidence: and, unless we are fortified *with the shield of faith, and the breast-plate of righteousness;* unless we have *put on the Lord Jesus,* and are cloathed with the robes of his righteousness; we shall be left naked and defenceless, to encounter death with all its terrors. The sinner, how much soever he may now *trust in the multitude of his riches,* and *strengthen himself in his wickedness,* must *then* give up all his dependencies, and descend into the regions of darkness, not only without hope, but (*what is yet more terrible*) with dreadful *expectations.* Of what infinite mo

ment then is it to all of us so to live, that *when the time appointed for our great Change shall come,* we may meet death without fear and horror; and, with an humble confidence, look up to God, in an assured hope of his mercy in Christ Jesus!

A good life is indeed the sure pledge of a happy death. As it fills our minds with joy and satisfaction while we live, far surpassing all the pleasures of sensual gratifications; so, when we come to die, it gives us that *peace of God which passeth all understanding.* When a man in his last hour can look back upon a life well spent, and can say, with King *Hezekiah, Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight;* Isaiah xxxviii. 3. what an unspeakable satisfaction must it be to him! how mild and calm will death *then* appear! and with how little concern will he receive its summons! with what chearfulness will he *then* take *leave of this* world, and all that was *dear to him in it!* And how contentedly

will he quit his earthly tabernacle when he considers, that he is to exchange it for *a building of God, a house not made with hands, eternal in the heavens!* I say, what an unspeakable comfort must it be to a dying man when he is entering into the *valley of the shadow of death,* to have before him a bright prospect of life and glory; to find the light of God's countenance shining upon his mind, and the comforts of his holy Spirit chearing and refreshing his soul; to be able to look up to God with a filial confidence, and, with a *hope full of glory and immortality,* to resign his soul into the hands of his Maker; not doubting, but his heavenly Father, whom he has faithfully served in this world, will take care of him, and reward him in the next; and that the same infinite power and goodness, which has carried him safe through this *vale of tears and misery,* will conduct him in his passage to a blessed eternity! Oh, how far more happy must the death of such an one be, than the most *envied state of the greatest mortal!* who *would not wish to die the death of the*

righteous, and that his last end may be like his! especially,

If we consider, in the next place, the miserable condition of a wicked man, when death approaches. But how shall I describe the agonies and convulsions of mind, which a desparing sinner labours under in his last hour! who can express the anguish and torment that *he* feels, who is under the terrour of death and damnation! *The spirit of a man,* says *Solomon, will sustain his infirmity; but a wounded spirit who can bear?* Prov. xviii. 14. The most exquisite pains and torments of the body are nothing, compared with what a dying sinner feels from the stings of his guilty conscience. With what shame and confusion does he *then* look back upon the actions of his past life! How does he tremble and stand confounded, at the remembrance of those sins which were once the darling objects of his guilty desires! and what an horrible dread overwhelms his mind, when he considers that he is entering upon that *unchangeable* state, from which he *knows there* is no redemption! that he

is going to give an account of a life, which he cannot reflect upon without self-condemnation and remorse, and for which he is justly afraid he shall in a few moments, be consigned to endless misery and torments? how does he blame himself, when his conscience reproaches him for having spent that time insignificantly, or wickedly, which was given him for noble and excellent purposes; that he has neglected the great and important work of his salvation, and been deaf to all the calls and invitations of God's holy spirit; that, instead of laying up in store a good foundation of hope and comfort against the day of trouble, which is now come upon him; he has heaped up to himself a dreadful load of guilt, which is ready to sink him with its intolerable weight.

O wretched man! what would'st thou give, were it in thy power, to recall those precious moments which thou hast lavished away in sin and vanity! how dost thou wish, that thou *hadst known* in *time the things that* belong to *thy peace!* but alas! *they* are now

hidden from thine eyes; and nothing is left but darkness and despair.

But let us suppose the life of a dying person not to have been so flagrant and vicious, as to fill his mind with such black and despairing thoughts; yet, if, upon the review of it in his last hour, he finds in it such a mixture of good and evil, that he is in great doubt and uncertainty concerning his eternal welfare; how sad and disconsolate must his condition even *then* be! and what a dreadful anxiety will he labour under when he considers, that he is leaving this world and going he knows not whither; and he is just launching out into the boundless ocean of eternity; and that the next moment he may sink into the terrible abyss of endless misery and torment! It is without all question, a most distressful circumstance to be doubtful concerning an event, of which it so nearly concerns us to have some highly probable assurance.

O that men would be persuaded seri*ously to think* on these things! that *they would be wise, and* consider their

latter end! Deut. xxii. 29. and, as the *Psalmist* advises, would *keep innocency, and take heed to the thing that is right! for, that*, and that only, *shall bring a man peace at the last.* Ps. xxxivi. 38. And who is there so stupid, that would not wish for such an invaluable blessing? what wise man would not rather submit to the worst that could befall him here in a *short* life, than run the least risque of going out of this world under the terrours of a guilty conscience? It is, (whatever those, who are carried away by their lusts and passions may think) the utmost wisdom of man to prepare for his latter end, by conducting himself according to the will of his great Creator: for, it is certain, (however some may vainly flatter themselves), there is no leaving this world with any tolerable composure, unless our lives have been such, as, through the tender mercies of God and the merits of Christ Jesus, to give us a reasonable hope that we may be found in the number of those whom our *great judge shall* at the last day *pronounce blessed.* But this can only

be the lot and portion of the righteous; for, how can any one, whose life has been a direct contradiction to the will of God, entertain hopes of his favour? perhaps, when he sees death approaching, he may bewail the folly of his past conduct, and *with strong crying and tears* resolve upon a new course of life, if it should please God to spare him: but, since the Gospel hath no where assured us, that God will accept of a death-bed repentance, or be reconciled to a sinner who (after having lived a wicked and careless life, and been deaf to all the calls and invitations of the Holy Spirit, the threatenings of the Gospel, and the checks of his own conscience) shall at the last, when he is able to gratify his lusts no longer, and begins to fear the sad consequences of his sins, cry out for mercy, and wish that he had been wise in time—I say, since God has no where revealed, that he will accept of any repentance which is not followed by a thorough change and amendment of life, and a sincere *obedience to his* commandments: and

to bring forth such fruits of repentance, how precarious must *his* hopes be, that are built upon so uncertain a foundation!

It is true, to repent is all that a man who has led a wicked life can do, when he comes to die; and it would be well, for his own sake, and for the sake of his sorrowful friends and relations, that he would do *this* much, and not go out of the world hardened and insensible: for, who knows how far infinite mercy may be extended? But, surely, it must be the greatest instance of folly and madness, to hazard a matter of such infinite moment upon so uncertain an issue; upon a few broken, confused, and almost despairing sighs and groans; for, if the remorse and horrours, the solemn vows and resolutions of such men should not prove a true godly sorrow; *a repentance to salvation not to be repented of* (as no man can say they certainly will) they are lost and undone to all eternity.

But suppose we could be assured, that a death-bed repentance would be effectual; *yet who can* tell, whether a *man may have time* for that work in

the hour of death? Or, if he could be certain that a lingering sickness would put an end to his days; yet how does he know that God will then vouchsafe him the grace of repentance? and without *that* grace it is impossible he should repent. O how much rather may such a person have cause to fear, lest God should be so provoked, by his many wilful refusals to hearken to the calls and admonitions of the Holy Spirit, as to cut short his days of grace, and deliver him over to a hardened and reprobate mind!

The Scripture assures us, that there is a time when men shall call upon God, and he will not hearken. *Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity: I will mock when your fear cometh; when your fear cometh as desolation; and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but* I will not an-

swer; they will seek me early, but they shall not find me: for that they hated knowledge, and did not chuse the fear of the Lord: they would none of my counsel. They despised all my reproof; therefore shall they eat of the fruit of their own way, and be filled with their own devices, Prov. i. 24, &c. The end of the long-suffering and forbearance of God is *to lead men to repentance:* Rom. ii. 4. but if, instead of producing that blessed effect, it only hardens them in their sins, and makes them resolve to go on in their wicked courses, vainly presuming they will repent, when they come to die; how just it may be in God to leave them at their last hour under all the terrors and agonies of a fearful death! *to laugh at their calamity, and to mock when their fear cometh!*

O consider this, all ye that forget God, lest he pluck you away, and there be none to deliver you. Consider it in due time, before it be too late, before the dreadful hour comes upon you: when all opportunities of reconciling *yourselves to* your offended God shall *be taken from* you, and the door o

hope shall be for ever shut. Silen
the clamour of your passions, and liste
to the threatenings of God's holy wor
the admonitions of his blessed spiri
and the checks of your own co
sciences. Be persuaded to set abo
the great work of your salvation *t*
day, while it is called to day, b
fore the night cometh when no m
can work. Remember, that thoug
you are now, perhaps, in health an
strength; in the prime and vigour
your years; surrounded with the ple
sures of a great and splendid fortune
yet the time is coming, and (whethe
you think of it or not) is speedily a
proaching, when you must take yo
leave of all that is desirable upon earth
Nothing will *then* stand you in an
stead but a good conscience; neithe
honours, nor riches, nor any thing el
that men are now so fond of, will *the*
be able to give you one moment's eas
or afford you one comfortable though
Nothing will *then* avail but the con
sciousness of having in some measur
answered the end for which God sen
you into the world; by having lived

the fear and love of God, *and in simplicity and godly sincerity having had our conversation in this world.*

It was this that made St. *Paul* desire *to be dissolved and to be with Christ;* for, he had *fought a good fight, and kept the faith.* And therefore he could say with great assurance, when *the time of his departure was at hand, that there was laid up for him a crown of righteousness, which the Lord, the righteous judge, should give him at that day.* 2 Tim. iv. 7, 8. And it was this that made a late pious divine * of our church, when he was near his death, utter these remarkable expressions: 'I am entering upon 'my last labour; the Lord gave, and 'he is now taking away, blessed be the 'name of the Lord! for, I thank my 'God, I am going without any distrust, 'without the least misgiving, to a place 'of rest, and joy, and everlasting bliss. 'There is no life like a happy death. 'I have endeavoured, even from my 'youth, to approve myself a faithful 'servant to my great Master. I have

* *Kettlewell. See the Preface* to his Five Discourses *published since his Death.*

'taken some pains in writing several 'books; I have seriously considered 'them: and am fully satisfied (looking 'on those about him), that you may 'find in them the way to heaven. 'The christian duties contained therein 'have been my practice, as well as 'study: and now I find the advantage 'of it. And therefore be careful to 'read them often and seriously; and 'live suitably thereunto, that, when 'you come to the condition I am now 'in, you may die with comfort, as you 'see me do. I have some little pain 'indeed; but my pain is nothing so ex-'traordinary as my hopes; for, I have 'earnestly repented of all my sins, and 'verily believe, that, through the tender 'mercies of my God, and the merits of 'my blessed Saviour *Jesus Christ*, I 'shall be carried up into *Abraham's* 'bosom.' After which, it is said, he made this short prayer. 'I wait, O 'God, for that everlasting rest, which 'I want at present, but shall not long. 'I am ready, when thou my God 'callest for me; yet can stay with pa-'*tience till* thou pleasest: for thy time

is the best time, and thy pleasure the 'best pleasure.'

See here the end of a good man! how calm, how serene and comfortable is his death! Is there any thing like *this*, in the case of a wicked man, in the hour of his dissolution? alas! no. If you behold such a person in his last extremity (unless he die hardened and impenitent) you will hear little else but bitter reflections, sad bewailings, wretched upbraidings of himself, for the folly and madness of his past life, together with despairing sighs and groans, black and dreadful to himself, and very terrible to all about him. May God of his infinite mercy keep every one of us from such a dreadful hour! *and teach us all so to number our days, as to apply our hearts unto wisdom;* unto that *true* wisdom, which will make us wise unto salvation; fill our minds with comfort and satisfaction, while we live; and, what is of infinitely more value, give us, when we come to die, *that peace of God which passeth all understanding*, through *Jesus Christ* our Lord. Amen!

A PRAYER.

O MOST great and mighty God! in whose hands are the issues of life and death! Thou orderest all things by thy infinite power and wisdom, and hast appointed for all men once to die; and, after this short life shall be ended, hast, of thy infinite goodness, provided for thy faithful servants a state of endless bliss and happiness. O! make me truly sensible of the frailty and uncertainty of my life; and teach me so to number my days, that I may apply my heart unto true wisdom. Let not death ever surprize me unawares, or find me in a state unprovided. But grant that I may live in such a constant preparation for my latter end, that, how suddenly soever thou shalt be pleased to take me out of this world, I may be found ready and prepared for that great account, which I must one day give before the judgment-seat of Christ. *Enable me, by the assistance of thy grace and holy spirit,* to finish the great

work of my salvation before the night comes, when no man can work, and to lay a good foundation of hope and comfort against the hour of my death: that, when the time of my departure shall come, I may look back upon a well-spent life with joy and comfort, and may meet death without fear.

Look upon me, O most gracious God, when the time of my dissolution draws nigh, as a reconciled father in Christ Jesus. Speak peace unto my conscience, and say unto my soul, 'I 'am the God of thy salvation.' Let not the cruel enemy of souls affrighten me with his terrours; but give thy holy angels charge over me, to keep me out of his hands; and let the comforts of thy Holy Spirit chear and cherish my soul in its passage through this vale of tears and misery, to a happy eternity.

O Lord! leave me not to myself in that time of distress, when I shall stand in so much need of thee. Confirm my faith; support me in my dying agonies; and *forsake me not* when my strength

faileth. Let thy merciful ears, O God, be then open to my prayers; and spare me, O Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy judge eternal! suffer me not at my last hour, through any pains of body, or weakness of mind, to renounce my dependence upon thee. But grant, O merciful father, that, with an humble reliance on thy mercies, and the infinite merits of my dear Redeemer, and with an entire submission to thy blessed will, I may chearfully resign my soul into thy hands, and may be willing, and even desirous, to leave this world, when thou, my God, in thy great wisdom, shalt see it fitting.

O Lord! let me never be separated from thee; but grant that my soul may be so united to thee, who art the fulness of all happiness, by the strongest ties of faith, love, and obedience, that, after a life spent here in thy service, I may dwell with thee in life everlasting, and be received into those mansions of eternal bliss and glory, which thou hast prepared for them that truly love and

fear thee. Grant this, O Lord, through the merits, and for the sake, of thy beloved Son, Jesus Christ, our only Saviour.

CHAP. III.

HITHERTO I have considered, the great advantages of religion, as they respect only our well being in this world, and our going comfortably out of it: but, there are other advantages attending a good life, infinitely beyond all that have been mentioned; namely, that it will entitle us, through the merits of *Christ Jesus, to an inheritance incorruptible, and undefiled, and that fadeth not away.* I shall endeavour, therefore, to shew, in the last place, that a serious and conscientious observance of the duties of religion, will most certainly be rewarded with eternal happiness in the life to come.

And here I shall not presume so much as to aim at a description *of that exceeding weight of glory,* which God *has reserved for those* that truly love

him. In the scripture, indeed, the glories of the other world are represented to us, in condescension to our weak capacities, as a *kingdom, and a a crown, an eternal kingdom, and a never-fading crown*; but the state of the other world is a state so unknown to us, and so much above our imperfect conceptions, that we shall never be able fully to comprehend it, till we arrive at the actual enjoyment. For, though we know that we shall there see God, and the blessed Jesus, who *loved us, and gave himself for us*, and shall to all eternity enjoy *him* who is the source and fountain of all good; that we shall there converse with saints and angels, and for ever be singing anthems of praise to our great Creator and Redeemer; yet how great the pleasure of this will be, and with what extasies and raptures our souls shall then break forth, when they taste of the *fulness of that joy which is in the presence of God for evermore*; is what our finite understandings cannot possibly reach. *Of this, however*, we may rest assured; *that the things* which God hath re-

served for them that love him, are such *as neither eye hath seen, nor ear heard, neither hath it entered into the heart of man to conceive.* As this is sufficient for us at present to know in general, concerning this fact; all curious inquiries into the precise nature of the happiness of the next life, will be of small use to us: they may fill our heads with fine speculations, but will signify little to direct our practice. What we are more concerned to know, and in the most explicit manner is, that our sincere obedience to God's commandments will certainly be rewarded with eternal life and happiness. This, indeed, is a matter which it imports us to be well assured of; that we may not be weary of well-doing, but *may run with patience the race that is set before us,* Heb. xii. 1. *and press towards the mark for the prize of the high calling of God in Christ Jesus.* Phil. iii. 14.

There are some indeed (and a melancholy reflection it is that there *are*) who would have us believe, that we die like *the beasts which* perish, and that

when we leave this world there is an end of our existence. But these, upon inquiry, I believe, will be always found to be persons who first live as if there was no God, and then endeavour to persuade themselves and others, that there really is none: so that, instead of regulating their practice by their faith, they most preposterously suit their faith to their practice. I shall not, therefore, concern myself at present with these men; my design being chiefly for the sake of those, who believe the christian religion, and the revelation of God's will in the Holy Scriptures. And surely to such it can be no doubt, but that in those sacred writings *we have eternal life;* and that the performance of God's commandments, is the certain and indispensable condition of obtaining it.

Natural religion, it is true, will teach us, not only that *God is, but that he is a rewarder of them that diligently seek him;* but it hath pleased God, of his great goodness, not to leave us to the *light of nature* alone, to discover this *weighty truth.* The rewards of another

life are so fully and clearly revealed in the writings of our Saviour and his apostles; and the way to obtain them is there so plainly marked out; that there is no room for any doubt, or uncertainty concerning that matter. Whatever dark, or imperfect notions the *Jews*, as well as *Gentiles*, had of a future state, it is certain, *that life and immortality is now brought to light by the Gospel;* and we may rest assured, that though, when we die, our bodies shall be laid in the cold chambers of the grave, and there become the food of worms, and moulder into dust; yet it will not be long *ere this corruptible shall put on incorruption, and this mortal shall put on immortality.* 1 Cor. xv. 53. *For, God hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead:* Acts xvii. 31. A day *wherein we must all appear before the judgment seat of Christ, that every one may receive the things* done in *his body, according to that* he hath

done, whether it be good or bad. 2 Cor. v. 10. *And then all that are in their graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.* John v. 28, 29.

He then who believes the Gospel (as every one must, that lives in the light of it, unless he be wretchedly blinded by his lusts and passions) can never doubt of these two great articles of the christian religion; *the resurrection of the body, and the life everlasting.* The possibility of the former hath been made evident by the resurrection of Jesus Christ from the dead; and the certainty of the latter appears, from the express declarations of God in the Holy Scriptures. Indeed, the whole tenour of the christian religion sufficiently proves it; every precept of which tends to purify and refine our natures, and to fit and prepare us for the society of saints and angels in another life. The *Apostle* assures us, *that God hath not appointed us to wrath, but to obtain* salvation by our

Lord Jesus Christ, who died for us, that we should live together with him, Thes. v. 9, 10. And St. John tells us, that *God so loved the world, that he gave his only begotten son, to the end that all that believe in him should not perish but have everlasting life.* John iii. 16.

If then we believe that God is infinitely just and true, we can never doubt that at the great day of retribution, *he will render to every man according to his deeds. To them who, by patient continuance in well-doing, seek for glory and honour and immortality;* he (who is *truth* itself, and cannot *deceive*) hath promised *eternal life: but to them who are contentious, and do not obey the truth, but obey unrighteousness;* he hath declared that he will pour forth his *indignation and wrath, tribulation and anguish, upon every soul of man that doth evil, of the Jew first, and also of the Gentile.* Rom. ii. 6, 7, 8, 9.

Our Saviour, in his exposition of the parable *of the tares,* tells us that *at the end of the world, the Son of Man*

shall send forth his angels, and they shall gather out of his Kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Matt. xiii. 40, 41, 42. So likewise in his exposition of the parable of the *Net*, in the same chapter, he says, that at *the end of the world, the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.* Ver. 49, 50. Thus again, we are told by our Saviour, that *when the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall seperate them one from anwther, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right-hand, but the goats on the left. Then shall he say unto them on his right-hand; come, ye blessed of my father, inherit the kingdom prepared for you from the beginning of the world*: Matt. xxv.

31, 32, 33, 34. *but to them on the left-hand; depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.* Ver. 41. *And these shall go away into everlasting punishment, but the righteous into life eternal.* Ver. 46.

This, as it is a plain and lively description of the awful solemnity of that great and tremendous day, *when the Son of Man shall come in the glory of his Father, with his angels, to judge the quick and the dead;* Matt. xvi. 27. so it is sufficient to convince us, that, though *without holiness no man shall see the Lord,* Heb. xii. 14. yet that every one who believes the Gospel, and sincerely obeys the precepts of it, shall assuredly *enter into the Kingdom of Heaven.* Matt. vii. 21. This was the very purchase of Christ's blood, and the end for which he was contented to be given up into the hands of cruel men, to be buffeted, spit upon, and evil-entreated, and at last to suffer a cruel and ignominious death upon the cross. *He gave himself for us,* that *he might redeem us from all* iniquity,

Tit. ii. 14. *and become the author of eternal salvation to all them that obey him.* Heb. v 9. *Though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich.* 2 Cor. viii. 9. *He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.* Isaiah liii. 4.

The redemption of mankind was thought a design worthy the Son of God. The souls of men were of so great a value in his sight, that he esteemed nothing too much, or too great, to suffer for their sakes. He saw and pitied our misery, and knew that without a Saviour we must be lost for ever: he therefore condescended so far as to humble himself even to the death upon the cross, for us miserable sinners who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. So that though we *were sometimes afar off*, yet being *now made nigh by the blood of Christ, we are no more strangers and foreigners,*

but fellow-citizens with the saints, and of the houshold of God. Ephes. ii. 13, 19. And if we are careful to perform our parts, we may assuredly say with St. Paul that *henceforth there is laid up for us a crown of righteousness, which the Lord, the righteous judge, shall give us at that day,* 2 Tim. iv. 8. For we have the promise of him who is *truth* itself and cannot deceive us, that, if we are *faithful unto death,* he *will give us a crown of life.* Revel. ii. 10.

And what a glorious incitement is this to all men, *to live soberly, righteously, and godlily in this present world!* What can be more effectual to make us *steadfast, and unmoveable, always abounding in the work of the Lord,* than to know *that our labour shall not be in vain in the Lord;* 1 Cor. xv. 58. that no good action which we do, shall be lost and fruitless; on the contrary, that, in a little time, all our services will be infinitely rewarded; that every grace and virtue which we exercise in this life, and every degree of them, *shall receive their just recompence at the resurrection of the just;*

and that, if we obey God's laws faithfully and sincerely, we may be assured, that, through the tender mercies of our heavenly Father, and the merits of our Redeemer, we shall be received into a place of everlasting rest and peace; where we shall adore and praise the author of our salvation, and contemplate the glorious perfections of his majesty, with a joy and satisfaction infinitely exceeding all that we can now possibly conceive?

'O blessed time!' (to use the words of Archbishop *Tillotson*) 'when mor-
'tality shall be swallowed up of life,
'and death and sorrow shall be no
'more! when we shall be eased of all
'our pains, and resolved of all our
'doubts, and be purged from all our
'sins, and be freed from all our
'fears, and be happy beyond our
'hopes! and have all this happiness
'secured to us beyond the power of
'time and change!'

As these considerations cannot but at present fill our hearts *with joy unspeakable*, and excite us continually *to give thanks unto the* Father, which

hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and translated us into the kingdom of his dear Son; Col. i. 12, 13. so, when we come to have a nearer and more immediate view of the glories of that kingdom which God hath prepared for us; how will our souls break forth into extasies of love and joy! how will it transport us to see him, whom we have loved and faithfully served! to see him, not arraigned for a malefactor, not hanging in a shameful manner upon the cross! but to see him, in all his majesty and glory, sitting in a triumphant manner upon his throne, adored by angels and archangels, *thousand thousands ministering unto him, and ten thousand times ten thousand standing before him!* Dan. vii. 10. to see him, I say, not as an angry and incensed judge, but as a merciful Saviour and Redeemer, looking upon his faithful and beloved servants with the tenderest affection, and receiving *them into* the arms of his *everlasting mercy*, with those ravishing

words, *come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world!* Matt. xxv. 34.

But then, on the other hand, with what anguish and despair will the wicked and ungodly appear before the dreadful solemnities of that awful day! how will they tremble and be confounded, when the *Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ?* 2 Thess. i. 7, 8. when they shall see the *heavens passing away with a great noise, and the elements melting with fervent heat; the earth also, and the works that are therein, burnt up!* 2 Pet. iii. 10. when they shall behold hell open to receive them, and the great Judge of the world, with terrour in his looks, ready to pronounce that dreadful sentence, *depart from me, ye cursed, into everlasting fire prepared for the devil and his angels!* Matt. xxv. 41.

Oh! in what confusion and agonies will those souls be, to whom those

dreadful words shall then be spoken! how will they *call upon the mountains and rocks to fall on them, and to hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb!* Rev. vi. 16.—But alas! what will that avail them, when *the great day of his wrath is come!* whither shall they betake themselves, when *both the earth and the heavens shall flee from the presence of the Judge!* Rev. xx. 11. If the Saviour of the world condemns them, who shall intercede in their behalf? if *He*, that once died to purchase their salvation, will not save them (as it is certain he will not save the wicked and impenitent), to whom shall they fly for succour! it will then be too late to cry for mercy, when the time of judgment is come; too late to lament their folly and madness, when the time of working is over: all prayers and entreaties, all tears and repentance, will then be in vain. *He that is unjust* must be *unjust still; and he that is filthy* must be *filthy still.* Rev. xxii. 11. *As the tree is fallen*, so it *must lie for ever.* The time of trial,

the day of grace, is ended, *and there remains no more sacrifice for sin;* but a *fiery indignation* must *devour them* Heb. x. 26. 27. The dreadful hour is come, when they must be banished for ever from the enjoyment of him, *in whose presence* alone is *fullness of joy;* and be doomed to those lakes of fire and brimstone, *where the worm dieth not, and the fire is not quenched;* where they must be bound in everlasting chains, and be *day and night for ever and ever tormented* (Rev. xx. 10. by the Devil and his accursed spirits (those cruel and unrelenting beings) in the flames of a most outrageous and never-to-be extinguished fire.

'Could I represent to you' (says Archbishop *Tillotson*, in one of his excellent sermons) 'the horror of that 'dismal prison, into which wicked 'and impure souls are to be thrust, 'and the misery they must there en-'dure, without the least spark of com-'fort, or glimmering of hope; how 'they wail and groan under the in-'*tolerable* wrath of God, the insolent '*scorn and* cruelty of devils, the severe

'lashes and stings, the raging anguish 'and horrible despair of their own 'minds, without intermission, without 'pity, and without hope of ever seeing 'an end of that misery, which yet is 'unsupportable for one moment.— 'Could I represent these things to you 'according to the terrour of them; 'what effect must they have upon us! 'with what patience could any man 'bear to think of plunging himself into 'this misery; and by his own wilful 'fault and follies endanger his coming 'into this place and state of tor-'ments!'

Oh! who indeed, can think of these things without resolving, in good earnest, to flee from the wrath to come, and to secure a happy eternity, by a life of virtue and righteousness! who, that believes *the wicked shall be turned into hell, and all the people that forget God;* that considers what it is to dwell in the most exquisite misery and torments to all eternity; who, I say, that considers these truths, will not immediately *resolve to have no* fellowship *with the unfruitful works* of darkness,

but give himself up entirely to the service and obedience of the blessed Jesus, with unfeigned resolutions of *living soberly, righteously, and godly in this present world!* in a word, who that is truly wise, and considers that time itself compared with eternity, is short, and that the time of man is much shorter; that eternity has neither end nor change; and that every man is hastening to an eternal and invariable state, and will soon be summoned to appear before the awful tribunal of God; there to give an account of his actions; and, according as he has behaved himself in this life, be then consigned to a place of endless happiness or misery;—who, I say, that reflects upon these great and important truths, with that seriousness and concern which they deserve, would ever resign his integrity, and part with that invaluable prize, *a good conscience*, for the greatest happiness this world could promise him! How is it possible that a man, who will give himself time to *consider* what it is to be under the eternal *displeasure* of Almighty God

should do any thing wilfully and deliberately, which he knows will provoke his anger! what wise man would not rather submit to the worst that could befall him here in a *short* life, than to run the least risque of offending him on whom his welfare and happiness must depend hereafter, as well as at present; not only in this life, but through all eternity: especially when he considers what obligations he is under to approve himself a faithful servant of his great master, and to direct and govern his whole conduct by the will of his Creator; when he reflects upon the infinite love of God manifested in all the works of his creation and providence, but particularly in that stupendous mystery of our redemption; when he thinks *upon the breadth and length, the heighth and depth of that love of God*, which moved him to send his only-begotten Son into the world, *to be the propitiation for our sins*, and to suffer a cruel and ignominious death upon the cross, *that we might not perish, but have everlasting life*! Oh! *how is it possible* that any man with

such impressions on his mind, should not be filled with so grateful a sense of what God has done for him, as to endeavour, all that in him lies, to act suitably to the infinite love of so merciful a Father, so kind and loving a Saviour!—surely the love of God must constrain us—but, if there be any one so stupid and insensible, as not to be wrought upon by such powerful motives, let him reflect upon *the terrours of the Lord*, and ask himself seriously this important question, Whether he is able to *dwell with everlasting burnings?* Let him think upon that terrible day of the Lord, Which, whether he thinks of it or not, will most assuredly come, *when all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation;* John v. 28, 29. *when the kings of the earth, and the great men, and the rich men, shall hide themselves in the dens and in the rocks of the mountains; and shall say to the mountains and rocks, fall on us, and*

hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. Rev. vi. 15, 16. Let him revolve in his thoughts the miserable condition of those wretched souls, that are now shut up in the regions of everlasting darkness, among an accursed company of infernal spirits; and then tell me, whether he thinks the short and momentary pleasures of a wicked life, will compensate for endless misery and torments.

There is no one, I believe, who thinks at all, but must think otherwise. But the great misfortune is, that many men are so inflamed by their lusts and passions, that they are seldom cool enough for sober reflections. Yet, if they would be persuaded frequently to meditate upon death and judgment; if they would represent to their minds what a vast disproportion there is between time and eternity, and consider that the pleasures of sin, at best, *are but for a season,* whereas its punishment is endless and intolerable; I say, *could men be* brought to think of *these things with* any seriousness, I

doubt not but such thoughts would in time have their proper effect, and would so thoroughly convince them of the great folly and danger of sin, as to make them in good earnest set about the great work of their salvation.

'* The judgment to come is a very 'amazing consideration: it is a fear-'ful thing to hear of it; but it will be 'much more terrible to see it, especially 'to those whose guilt must needs make 'them so heartily concerned in the 'dismal consequences of it: and yet, 'as sure as I stand and you sit here, '*this great and terrible day of the* '*Lord will come;* and *who may abide his* '*coming!* What shall we do when that 'day shall surprise us careless and un-'prepared! what unspeakable horrour 'and amazement will then take hold 'of us, when *lifting up our eyes to* '*heaven, we shall see the Son of Man* '*coming in the clouds with power and* '*great glory!* when that powerful 'voice, which shall pierce the ears of 'the dead, shall ring through the

* *Abp. Tillotson's* Sermons, Vol. II. p. 412.

'world, *Arise, ye dead, and come to* '*judgment!* when the mighty trumpet 'shall sound, and waken the sleepers 'of a thousand years, and summon the 'dispersed parts of the bodies of all 'men, that ever lived, to rally toge- 'ther and take their places! and the 'souls and bodies of men, which have 'been so long strangers to one 'another, shall meet, and be united 'again, to receive the doom due to 'their deeds! what fear shall then sur- 'prize sinners! and how will they 'tremble at the presence of the great 'Judge, and for the glory of his 'majesty! how will their consciences 'fly in their faces, and their own hearts 'condemn them for their wicked and 'ungodly lives, and even prevent that 'sentence, which yet shall certainly 'be passed and executed upon them!

Oh! let me then intreat every one, with all the earnestness that an object of such vast importance requires, frequently and seriously to think upon the tremendous day of judgment, and the *great account they* must then give; *to consider with* themselves how they

stand with respect to another life; and what a dreadful condition they will be in, if they should be called to appear at the *judgement seat of Christ*, before they have made their peace with God, and secured an interest in the merits and intercession of their great Judge. But especially let me persuade those, who, in pursuit of their unlawful pleasures have plunged themselves in sensuality and wickedness, to pause a moment, and consider whither they are going. Let me beg of them as they have any regard for their present peace and happiness, or any value for their precious souls; as they would not leave this world under the terrours and agonies of a guilty conscience, nor appear at the last day, in the presence of God, and angels, and of men, under all the circumstances of horrour, shame, and confusion; and, lastly, as they would not then be banished from the presence of God for ever, and be cast into the bottomless pit of destruction, to be there tormented without *measure, and* without end; let me, I *say, prevail* upon them not to delay

their repentance one moment, but immediately forsake their evil ways, *and turn unto the Lord their God, who is gracious and merciful, slow to anger, and of great kindness;* Joel ii. 13. and who has assured us, by his prophet, that *when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.* Ezekiel xviii. 27.

As for those happy Christians who have entered upon a good life, and are engaged in the practice of virtue and religion; who make the glory of God, and the salvation of their own souls, and the souls of all others, their great care and concern; I need only to exhort them to go on in their christian course with courage and resolution; *to hold fast their profession,* Heb. iv. 14. and with an unwearied diligence *to press towards the mark, for the prize of the high calling of God, in Christ Jesus;* Phil. iii. 14. nothing doubting, but *that he that hath begun a good work in them, will perform it until* the *day of Jesus Christ.* Phil. i. 6. God

is faithful, that has promised; and therefore they may rest assured, that he will remember and reward *their work of faith, and labour of love, and patience of hope in our Lord Jesus Christ;* 1 Thess. i. 3. *and that in due season they shall reap if they faint not.* Gal. vi. 9. *Yet a little while, and he that shall come will come;* Heb. x. 37. *and his reward is with him, to give to every man according as his work shall be!* Rev. xxii. 12. *to him that overcometh, he will grant to sit with him in his throne; even as he also overcame, and is set down with his Father in his throne.* Rev. iii. 21.

O happy, happy time, for those blessed souls *who have fought the good fight, and kept the faith!* all their labours will then be at an end: that *crown of Life,* Rev. ii. 10. which God hath promised to his faithful servants, will then be bestowed upon them; and they shall be admitted *to an inheritance incorruptible and undefiled, and that fadeth not away.* 1 Pet. i. 4. They *shall then* be received into a place of *endless bliss* and joy, where there shall

be no more death, neither sorrow, nor crying; neither shall there be any more pain; but all tears shall be wiped from their eyes: Rev. xxi. 4. and they shall for ever enjoy the most perfect and consummate happiness, and sing eternal *Hallelujahs of praise and thanksgiving unto him that sitteth upon the throne, and to the Lamb for ever and ever.* Amen.

THE CONCLUSION.

IF a good life be attended with so many advantages as, I hope, I have shewn it is; if it will make us live happily, die comfortably, and at last entitle us, through the merits of our Saviour *Jesus Christ*, to an eternal inheritance in that kingdom which he has purchased for us with his most precious blood, if, on the other hand, guilt be its own punishment in this world, and everlasting misery will most certainly be the lot and portion of the wicked and impenitent in the next; *what manner of persons ought we to be in* all holy

conversation and godliness! and how *stedfast and immoveable* should these reflections make us in the ways of God's laws, and in the works of his commandments! with what indignation and abhorrence should we look upon sin; and with what speed should we flee from that dreadful enemy of our souls, which would rob us of our present, as well as future, happiness! how should the consideration of these things make us *take heed lest there be in any of us an evil heart of unbelief, in departing from the living God!* Heb. iii. 12. and how stedfastly should we resolve *to have no fellowship with the unfruitful works of darkness,* but to walk as *children of light* in the ways of true piety and holiness; not delaying for one moment the care of our immortal souls! *for the day is far spent, the night is at hand,* and there is no time to be lost. We have a great work to do: a work that requires and deserves our utmost care and diligence. If we perform it well; great will be our *reward in heaven*: for, *faithful is He that has promised.* We may be as-

sured that if we are diligent and industrious in the work which God hath assigned to us in this world, *our labour shall not be in vain in the Lord;* for, if *we have our fruit unto holiness, our end will be everlasting life.* But if, instead *of working out our salvation with fear and trembling,* Philip ii. 12. that is, with the greatest care and circumspection, we are negligent and remiss in the service of our great Lord and master *Jesus Christ;* if, instead of *living soberly, righteously, and godly, in this present world,* we lead vicious and wicked lives, and spend our days in sin and vanity; miserable will be our condition both here and hereafter. For, although God is a being of infinite goodness and mercy, and is patient and long-suffering toward sinners; being *unwilling that any should perish, but that all should come to repentance;* yet we must remember, that he is also infinitely just, and will assuredly vindicate the honour of his laws. All sin and wickedness is an abomination *in his sight: he is of purer eyes than to behold iniquity; and if his wrath b*

kindled, yea but a little, what will become of the wicked and ungodly! nothing but a sincere repentance and amendment of life, will be sufficient to secure them from the vengeance which he hath threatened to pour down upon all obstinate and rebellious sinners: but true repentance will most undoubtedly avert his anger. He hath declared himself to be a *God merciful and gracious, forgiving iniquity, transgression, and sin;* and hath promised pardon to all those who with hearty repentance and true faith, turn unto him. *He hath no pleasure in the death of the wicked, but that the wicked should turn from his way and live.* In order to assure us of this his great love to mankind and of his desire to reconcile us to himself. *He hath sent his Son,* his only, his beloved Son, *into the world, to the end that all that believe in him should not perish, but have everlasing life.* John iii. 16.

It hath pleased God, of his infinite goodness, to establish a most gracious covenant of mercy to mankind through *the mediation* of his own Son: and the

condition on his part of the covenant, namely, the remission of sins, is always ready to be made good, if we fail not on our part, of sincere repentance and a thorough reformation of our lives. Our Saviour hath made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world. He hath suffered a cruel and ignominious death upon the cross for our sakes; and by his death and sufferings hath purchased this grace for us, that real repentance, and the sincere endeavour of perfect obedience, shall be accepted, instead of innocence: but without this repentance, and renewed endeavour of perfect obedience, we shall not be accepted upon any terms. The sacrifice which Christ offered upon the cross, although of infinite value, will be of no avail to us, unless, in conformity with his death and resurrection, we die unto sin, and rise again into newness of life. Nothing but a good life will enitle us to the favour and love of God: and, *without his favour, we are of all creatures the most miserable.* Better had

it been for us never to have been born, than to have made God our enemy by leading vicious and wicked lives. Let it then, above all things, be our great and constant endeavour to make him our friend, who is the best of Beings; the sovereign good and happiness of all his creatures; and the fountain and foundation of all our comforts and enjoyments in this life, and of all our hopes and expectations in that which is to come. Let us make religion the great business of our lives; and, while we have time and opportunity, let us prepare ourselves, by a life of virtue and righteousness, for that great account which we must one day give. Let not the pleasures and vanities of this world, which will shortly have an end, make us unmindful of the great and momentous concerns of eternity.—O eternity! how amazing are the thoughts of it! who, that considers what it is to live for ever in a state of endless happiness or misery, would not labour and strive with all his might, to secure the one, *and avoid* the other! Now, this can *only be secured* or avoided by a good

life: for *without holiness no man sha see the Lord.* Prov. xiv. 27. Heave is prepared for those only who fe God, and live in a strict endeavour t perform a perfect obedience to his wil *There shall in no wise enter into* th holy place *any thing that defileth, ne ther whatsoever worketh abominatio or maketh a lie; but they which a written in the Lamb's book of life:* ar these are the good and virtuous onl who have kept themselves from t pollutions of this wicked world, ar have led a life of piety and renewe obedience toward God, and of lo and charity toward their neighbou To all others, that blessed Lamb God will declare *he knew them no* to *the workers of iniquity,* even th merciful and compassionate Savio will say, *Depart from me.*—Dreadf words! whither shall such wretch souls go, when they are bidden to d part from the Saviour of the world:- whither, indeed, but to that dism place of horror and everlasting mise *prepared for the Devil and his angel*

May God, of his infinite mercy,

all of us grace to see and follow the things that belong to our everlasting peace *in this our day*, lest they be hidden from our eyes, and all opportunities of reconciling ourselves to our offended God be for ever lost!—May every one of us be persuaded to hearken to the advice of *Solomon*! *Fear God and keep his commandments; for, this is the whole duty of man. For, God shall bring every work into judgment, and every secret thing, whether it be good, or whether it be evil.*—Eccles. xiii. 14. And may we always keep in remembrance that merciful caution of our blessed Lord and Saviour; *Watch therefore, for ye know neither the day, nor the hour, wherein the Son of Man cometh.* Matt. xxv. 13.

A PRAYER.

O MOST glorious Lord God, and merciful Father in Christ Jesus, who hast prepared for them that love thee *such good* things as pass man's understanding, and hast promised to give

eternal life to them who, by patient continuance in well-doing, seek for glory and honour and immortality; give me, I most humbly beseech thee, a firm and unshaken faith in all thy promises; that, being fully persuaded of those important truths which thou hast revealed to us in the Gospel, I may make it the principal care and concern of my whole life to please and obey thee in all things! And, that I may obtain those things which thou dost promise, make me to love that which thou dost command: and grant that, by the assistance of thy Holy Spirit, I may be enabled to persevere in the practice of a holy Life, even to the last moment of my days!

Let the hopes and expectations of that unspeakable happiness hereafter, which thou hast prepared for those who live in obedience to thy commandments, enable me to pass through this vale of tears and misery, with chearfulness and submission to thy blessed will: and to bear with patience *whatever troubles* thou, in thy great *wisdom, shall see* fit to lay upon me.

O Lord! give me a heart raised above the vanities and inticements of this world, and free from all its pollutions and defilements. Fix my thoughts, my hopes, and my desires, upon heaven and heavenly things; that, having alway in view that crown of glory which thou hast promised to thy faithful servants, I may press toward the mark for the prize of the high calling of God in Christ Jesus. And, being strengthened by thy Grace, and supported by thy Holy Spirit, I may run with patience the race which thou hast set before us; that, when the great day of retribution shall come, I may look up to my most merciful Judge with joy and comfort, and may hear those ravishing words pronounced unto me, *Well done, thou good and faithful servant, enter thou into the joy of thy Lord.* Grant this, O merciful Father, through the alone merits, and for the sake, of my eternal Advocate and Mediator Jesus Christ. *Amen.*

PRAYERS.

A Morning Prayer for a Family.

O MOST gracious God, and kind Father! we present ourselves before the throne of thy majesty and glory, in all humility of soul and body, acknowledging that we are thy dependent creatures, and that from thy bountiful hand we have received many and exceeding great blessings.

By Thee, we were wonderfully made; by thy power we have ever since been preserved; and it is owing to thy great mercy and goodness that we have not been cut off in the midst of our sins, but that thou hast been patient and long-suffering toward us, and hast given us this opportunity of coming into thy presence to renew our praises and acknowledgments to thy Divine Majesty. O Lord, thy compassion fails not:

by Thee we have been preserved the night past; and to thy goodness we ascribe it, that we are brought in health and safety to the beginning of this day.

Accept, we humbly pray thee, our unfeigned thanks for all the mercies and blessings, which thou hast been pleased to bestow upon us; and pardon, we beseech thee, for the sake of thy Son Christ Jesus, our great unworthiness of what thou hast done for us. Give us such a sense of thy infinite love and kindness, as may engage us more and more to love and obey thee, and make us afraid of every thing that may be displeasing in thy sight.

O Lord! vouchsafe us such a measure of thy grace and Holy Spirit, as may defend us against the snares and temptations of this wicked world, and enable us to overcome all our corrupt and sinful desires. Give us a true sense of the inestimable value of our souls, that we may make it the chief concern of our lives to work out our salvation with the greatest care and diligence, and to secure an interest in thy favour, which *is better* than life itself.

Withdraw our minds from the love of this world, and place them upon heaven and heavenly things. Give us grace to use the enjoyments which thou art pleased to bestow upon us, with temperance, sobriety, and moderation; with an entire trust and dependence on thy fatherly care and good providence; and with a perfect submission to thy blessed will in all things.

O Lord! root out of our hearts all pride and envy; all hatred, malice, and ill-will. Purify our hearts from all censoriousness and uncharitableness, from all lying and slandering, and from whatever else is contrary to a truly christian spirit: and endue us, we most humbly pray thee, with that meekness and humility which is in thy sight of so great value, and with all those holy and christian dispositions which thou lovest and delightest in.

Instruct us in all the particulars of our duty which we owe to Thee, our neighbour, and ourselves. Guide us by thy right hand, and conduct us by *thy good spirit, through* all the business *and affairs of this life.* Teach us to

act with faithfulness and honesty in every thing that we undertake; and give us such a dread of thy displeasure, and such a sense of thy continual presence with us, as may guard us, by thy Grace, against all the temptations of the world, the flesh and the devil.

This is to be omitted on a Sunday morning; and what follows may be used instead thereof.

Be with us, O Lord, this day wherever we go, and in whatsoever we do. Preserve us from the dangers of evil company; from the deceitfulness of our own hearts; and more especially from those sins, that are most apt to betray and ensnare us. Let thy blessing accompany all our honest labours; and vouchsafe us such a measure of health, and other temporal blessings, as thou seest best and most fitting for us. We desire, O Lord, to leave ourselves, and all our concerns in thy hands; humbly beseeching thee to take us, and all that belong to us, under the protection of thy good providence; and so to bless, direct, and guide us in this life, *that we may* at last obtain that greatest *of all blessings*, the eternal salvation

of our immortal souls, through the merits, and for the sake, of thy dear Son, and our alone Saviour Jesus Christ: for whom our souls adore and praise thy glorious name, and in whose most holy words we sum up our own, and the wants of all mankind, saying, *Our Father, &c.*

This is to be used on a Sunday morning, instead of the foregoing paragraph.

Dispose our hearts, O Lord, we humbly beseech thee, to a serious attendance upon thee in all holy duties. Make us duly mindful of all thy sacred institutions, and grant that we may never so far forget the interest of our souls, as to neglect the religious observance of the christian sabbath. And as thou hast brought us to the beginning of this sacred day; so be thou graciously pleased to take us into thy protection, and to assist us in a right discharge of its duties. Withdraw our minds from the care and business and pleasure of this life, which will shortly have an end; that we may more earnestly attend upon the great concern of that far better life, which is to last for ever

Give us awful thoughts of thy gre majesty, and a lively sense of our ow wants; that our prayers and prais and all our services, may be offered t in such a serious and devout manne as may render them acceptable in th sight. Make us attentive to thy ho word, and to all the good instructio that shall this day be given us: a grant that we may not rest in me outward performances; but, by a rig use of thy holy ordinances, may gro in grace, and become every day bett christians, and be so improved in virtuous and godly living, that, wh this short life shall have an end, may dwell with thee in life everlastin through the merits of thy Son, and o alone Saviour Jesus Christ: for who our souls bless and praise thee, and whose most holy words we sum up o own, and the wants of all mankin saying, *Our Father*, &c.

An Evening Prayer for a Family.

O *MOST* merciful and gracious Lo *God! the* Creator, Preserver, and G

vernor, of the world! thou art infinite in mercy and goodness to all that call upon thee faithfully, and hast promised, that when two or three are gathered together in thy name, thou wilt be in the midst of them. Look down, we humbly beseech thee, upon us thy unworthy creatures, who are here assembled before thee, acknowledging that thou art a God greatly to be feared for thy power and justice, greatly to be beloved for thy infinite perfections and goodness, and greatly to be praised for thy bounty and merciful kindness. But as for ourselves, we confess, O Lord, that we are vile and sinful creatures; that we have, in many things, acted contrary to thy most holy will, and have neither loved thee, feared thee, nor obeyed thee, as we ought. O Lord! if thou should'st deal with us as we have deserved, we could expect nothing from thee but the severities of thy just wrath and displeasure.

But, O gracious Father, who delightest not in the death of a sinner, look *down upon us,* we beseech thee, in thy *son Christ Jesus*; and, for the sake of

his meritorious death and sufferings, pardon our many and great transgressions of thy holy laws; grant that we may amend whatever we have done amiss; and for the time to come may be more careful to please thee, and more sincerely devoted to thy service and obedience.

Convince us, O Lord, of the great folly and danger of sin, and make us so afraid of offending thee, that we may abstain from all appearance of evil, and do nothing but what is pleasing in thy sight. Let the interest of our immortal souls, be our chief care and concern; and grant that we may live as becomes the servants of Christ, denying all ungodliness and worldly lusts, and living righteously, soberly, and godly, in this present world.

But, as without thee we are not able to please thee, grant us the assistance of thy grace and Holy Spirit, that we may pass through all the temptations of this world with peace and innocence and safety; and enable us to bear up, with courage and perseverance, against all the assaults of our great adversary

the Devil, who is daily lying in wait to destroy us.

Suffer us not, O merciful God, to be led away by the vain and foolish customs of this world, nor seduced from our duty by the company and example of the wicked and ungodly; but grant that we may make thy laws the rule of all our actions, and faithfully discharge our duty in the several stations wherein thy providence is pleased to place us.

Make us duly mindful that thou art present every where, and privy to our most secret thoughts; that we may never dare to do any thing but what thou approvest, and of which we may not fear to give an account at the great and terrible day of the Lord Jesus. O fit and prepare us for that solemn time by a virtuous and holy life! that when we shall appear before the great Judge of all the world, we may be found in the number of those happy souls, whom he shall then pronounce blessed.

Extend thy mercy, O God, to all mankind, and bring them to the light

and knowledge and practice of thy laws.

Remove, we humbly beseech thee, all errors and corruptions, all divisions and dissensions, from every communion of Christians; and grant that the lives of those who profess themselves the disciples of Christ, may be holy and exemplary, and such as are conformable to the Gospel of our blessed Saviour!

Reform all things that are amiss in these kingdoms. Root out from among us all irreligion and profaneness, all uncharitableness and animosities! pardon our great and crying sins; avert the evils that we have deserved; continue the light of thy glorious Gospel among us; and give us all grace to turn from the evil of our ways unto Thee the Lord our God!

Bless our sovereign lord the King, and all that are in authority under him both in church and state. Make each of them, in their several places and stations, useful and serviceable to thy glory, and the good and welfare of this church and nation!

And, O Thou, who art the father of mercies, and God of all consolation, look down with pity and compassion, upon all thy afflicted servants every where; give them courage and patience, comfort and support; and, in thy good time, a joyful deliverance out of all their troubles!

Send down thy blessings spiritual and temporal upon all our friends and relations. Forgive those that have, at any time, done or wished us evil; and vouchsafe to every one of us, and to all Christians, whatever thou knowest to be best for our temporal and eternal welfare!

And now, O Lord, we desire with all humility of soul and body, to adore thy incomprehensible Majesty, and to praise thy great and glorious name, for all thy manifold mercies vouchsafed to us and all mankind; but, above all, for thy astonishing love in reconciling the world unto thyself by the death and sufferings of thy dear Son.

We bless thee for our creation and preservation, for our health, strength, peace, and safety; for the comforts

and conveniences of this life, and the hopes and expectations of a far better, through thy tender mercies in Christ Jesus.

O Lord, imprint in our hearts such a deep sense of thy mercies, that we may shew forth thy praise not only with our lips, but in our lives, by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all the days of our lives.

We confess, O Lord, that we are unworthy of the least of all thy favours; but, in confidence of thy infinite mercy and goodness, we do in great humility recommend ourselves, our souls and bodies, and all that belong to us, to thy fatherly care and good providence; humbly beseeching thee, who art our only safety and defence, to take us this night under thy almighty protection, and to give thy holy angels charge over us, that no evil comes near to hurt us.

Refresh our bodies with quiet rest and sleep, and our souls with the comforts of thy Holy Spirit: and, when thou shalt think fit to remove us out

of this world, give us everlasting rest and peace in thy eternal kingdom, through the merits, and for the sake of our blessed Saviour and Redeemer Jesus Christ, who hath taught us, when we pray, to say, *Our Father*, &c.

A Morning Prayer for a Person in Private.

O MOST great, most mighty, and most glorious Lord God! look down from the habitation of thy holiness upon me thy unworthy creature, who am come into thy presence to adore thy incomprehensible majesty, and to present before thee the morning sacrifice of my unfeigned praises, for the many and undeserved mercies thou hast bestowed upon me.

O Lord, I acknowledge, that to thee of right belongs eternal honour, glory, praise, and adoration; for thou art the sovereign Lord of heaven and earth, by whom all things were made, and by whose infinite power and goodness they exist and are preserved.

Blessed be thy unspeakable goodness, which hath advanced me to such a degree of being, that I am in some measure capable to know thee, to love thee, to serve thee, and to obey thee.

Blessed be thy name, O Lord, that I was born of Christian parents, and early dedicated to thee by baptism; that by thy grace and goodness I have been preserved to this moment; and that I have in any measure escaped the pollutions of this wicked world.

I bless thee likewise, O Lord, for all thy temporal mercies, and in particular for the refreshments of the night past; for protecting me from all evil accidents, and for raising me up in health and safety to praise thy goodness.

Pardon, O most gracious God, all my unworthy inattentions to the daily instances of thy exceeding kindness and mercy; and vouchsafe me such a sense of thy infinite love, as may inspire me with more vigorous and hearty endeavours to serve thee for the time to come.

O Lord, I acknowledge that I am a

weak and frail creature, and that without thy help I am not able to bear up against the trials and temptations of this world. But since thou hast promised to give thy Holy Spirit to them that ask it; I am emboldened to implore his divine assistance to strengthen my weakness, to help my infirmities, and so to fortify my mind, that I may not be tempted above what I am able to bear, nor seduced from my duty to thee, by the deceitful inticements of the world, the flesh, or the devil.

Root out of my heart, O God, all pride and vain-glory; all bitterness and uncharitableness; all envy, hatred, and malice; and suffer me not to be led away by any of the foolish customs and false maxims of this world. And, O merciful Father, be thou pleased, of thy great goodness, to endue me with that wisdom which is from above, which is first pure, and then peaceable; with that meekness and humility, which is in thy sight of so great price; and with *that truly* Christian temper and *disposition, which* thou lovest and de*lightest in.*

Lord, sanctify unto me all thy fatherly dispensations, and let every thing, thou shalt think fit to send me, prove a blessing and advantage to my soul. Give me grace to be entirely submissive and contented under all the afflictions, trials, and disappointments, which thy wisdom shall judge proper in order to bring me to thyself; and grant that by every adversity that shall befall me, I may be weaned from this world, and more closely united unto thee.

Make me always mindful of my own frailty; of the shortness and uncertainty of this life; and of the eternity of the next. Give me grace so to live, as I shall wish I had done when I come to die. Let not sickness or death ever surprize me unawares, or find me in a state unprepared; but grant that I may finish the great work, which thou hast given me to do, before the night cometh, when no man can work. O let me live in such a constant preparation for my latter end, that how suddenly *soever thou* shalt be pleased to take me *out of this* world, I may be found ready

for my great account, through the merits of my blessed Saviour and Redeemer Jesus Christ.

Be with me, O Lord, this day in all places, and upon all occasions. Direct and guide, sanctify and preserve me. Keep me both outwardly in my body, and inwardly in my soul. Let thy blessing accompany all my honest designs and actions; and grant that I may undertake nothing but what is agreeable to thy blessed will. Give unto me, and all that belong to me, such a measure of health, and other temporal blessings, as thou seest best and most fitting for us; but, above all things, give us thy grace and favour; that our lives may be holy, our deaths comfortable, and our eternal state happy and glorious with thee, through the merits of thy Son and our alone Saviour, Jesus Christ the righteous; in whose most holy words I sum up my own and the wants of all mankind, *saying, Our Father*, &c.

This is to be omitted on a Sunday Morning, and what follows may be used instead thereof.

Upon Sunday Morning, instead of the preceding paragraph, this may be used.

Accept, I beseech thee, O most gracious God, my hearty desires to glorify thee in an especial manner on this day, which thou hast peculiarly sanctified for thy worship and service.

I bless thy holy name, O Lord, who by thy Almighty power madest the heavens and the earth and all that therein is, and preservest and governest all that thou hast made.

I bless thee, O Lord, who hath formed man after thine own image, enduing him with understanding, reason, and liberty; and made him capable of knowing, of loving, and of enjoying thee his Creator.

Above all, I bless and magnify thy holy name, O Lord, heavenly Father, that thou hast given thine only Son, Jesus Christ, for the redemption of mankind; that he took our nature upon him; that he died for our sakes; that he is risen again from the dead; that he ascended into heaven; and that he there sitteth at thy right hand, to make intercession for us; that he hath

made known to us the way to eternal life, enlightening us by his word for our direction, and his Holy Spirit for our assistance.

Blessed be thy holy name, that thou hast appointed this day, not only for a rest from our ordinary labours and employments, but chiefly for a perpetual commemoration of these thy favours, and for giving us stated opportunities for thy worship and service, and for the care of our immortal souls.

My soul desires to bless thee, that thou hast made me a partaker of all these inestimable advantages.

O Lord, prepare my heart for attending upon thee in thy house, and afford me thy gracious assistance in all the parts of thy service.

Let thy word make deep and lasting impressions upon me. Help me diligently to improve all opportunities that shall be afforded me this day, whether public or private, to the glory of thy great name, and the benefit and consolation *of my soul*, through Jesus Christ *my Saviour. Amen.*

An Evening Prayer for a Person in Private.

MOST great and mighty God! thou art the sovereign Lord of heaven and earth, the Creator, the Preserver, and Governor of all things: thou dwellest in that light, which no mortal eye can approach; and yet disdainest not to behold the children of men. Look down, I beseech thee, upon me thy unworthy creature, who am come into thy presence, adoring thy majesty, and acknowledging that my dependence is wholly upon thee, who art the author of my being, and the foundation of all my hopes, both here and hereafter.

O Lord, I confess, that I am a weak and frail creature; my nature is corrupt, and miserably prone to offend thee. I find a law in my members warring against the law in my mind; which I confess with sorrow, hath too often prevailed against me. The pleasures and profits of this world are too *apt to engage* my affections, and to

make me cold and remiss in the great and important work of my salvation. I have been guilty of manifold neglects and omissions of my duty towards thee, and have not served thee with that purity of intention, with that sincerity of heart, with that fervency of spirit, with that zeal for thy glory, with that care and diligence, and constancy, that I ought.

O Lord, if thou shouldest be extreme to mark what is done amiss; if thou shouldest call me to a strict account for my life past; how should I be able to stand in thy sight! If thou shouldest deal with me as I have deserved, I could expect nothing but the severities of thy wrath and displeasure: but, O gracious Father, thou hast revealed thyself to the sons of men as a God merciful and gracious, forgiving the transgressions and iniquities of the repentant sinner: remember then, I beseech thee, thy tender mercies, which have been ever of old, and for the sake and merits of my blessed Saviour, forgive, *I humbly* pray thee, all the sins *and vanities, the* follies and indis

crctions of my life past. O!
not my sins to be punished in
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them out of thy remembrar
they may never rise up to my c
here, nor to my condemnati
after.

Oh! enable me, by the assi
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actions of my life; that I
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do thy will with greater care
gence than I have yet done.

O Lord! keep up in my
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which thou hast denounced ag
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I may make it my chief care
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vour. And, O merciful Father, be thou pleased, of thy great goodness, so to assist my weak and feeble endeavours, that I may not be unsuccessful in a matter of such vast concern.

Root out of my heart, O God, by the powerful efficacy of thy grace, all sinful and corrupt affections. Wean me from the vanities and pleasures of this world; and give me a full conviction of the uncertainty and insufficiency of all things here below. O! let me never seek for happiness in the enjoyments of this life; but grant that I may daily aspire after that eternal and unchangeable state of felicity hereafter, which thou hast reserved for thy faithful servants; to which, I beseech thee, of thy infinite love and mercy, to bring me, through the merits, and for the sake, of thy dear Son, *Jesus Christ*, our Lord.

Extend thy mercy, O God, to all mankind: in a more particular manner, I pray thee to be gracious to these sinful nations to which I belong; to pardon our great and crying sins; to avert the judgments which we have most

justly deserved; and to put away from us the spirit of profaneness and infidelity, of malice and uncharitableness; that thou mayest delight to dwell amongst us, and be our God, and we thy people.

Bless and preserve our sovereign lord King *George*, and grant that all who are in authority under him may faithfully endeavour to promote thy glory, and the good and welfare of this church and nation.

Look with pity and compassion upon all thy afflicted servants; be a father to the fatherless; heal the sick; supply the wants of the poor and needy; and grant that whatsoever is wanting of outward comforts to any one, may be abundantly made up by the inward consolations of thy Holy Spirit.

Bless all my friends and relations, especially——; reward all who have done me good; forgive all who have done or wished me evil; and vouchsafe to every one of us, from the highest to the lowest, whatever in thy great wisdom thou knowest to be needful both for our souls and bodies.

And now, O most merciful father, from an humble sense of thy great goodness, I adore and praise thy glorious name, for all the manifestations of thy love and kindness vouchsafed unto me. I bless thee for my being; for my reason, and all the endowments and faculties of my soul and body; for my health, friends, food and raiment! and all the other comforts and conveniencies I enjoy; for thy continual care and watchful providence over me, through the whole course of my life; and, particularly, for the preservation and protection of me the day past.

Give me grace, I beseech thee, to make a right improvement of all thy blessings; and be thou graciously pleased to take me, and all that belong to me, this night under the care and protection of thy fatherly providence. Give thy holy angels charge over us; and grant us such refreshment of soul and body as may enable us chearfully to go through the duties of that station wherein thou hast placed us. And *when thou shalt* be pleased to remove

us out of this world. O! let us be found in the number of thy faithful servants, through the merits of our blessed Saviour and Redeemer, *Jesus Christ:* for whom my soul doth bless and praise thee, and in whose most holy words I sum up all our wants, saying,

Our Father, &c.

A Prayer, which may be added to the daily Evening Prayer, on the Lord's Day.

I AGAIN return my most humble and hearty thanks to thee, O Lord my God, for the special blessings of this thy sacred day; that I have been admitted to the great privilege of joining with thy faithful people in their assemblies for public worship, and to offer up my praises and prayers to thy divine Majesty, in the name of our blessed Redeemer; to hear thy holy word read and preached by the ministers of thy Gospel; and that *I have had* farther opportunities for *employing* myself more privately in thy

worship and the care of my immortal soul.

I earnestly beseech thee, O Lord, to pardon all the wanderings and disorders of my mind, and whatsoever else thou hast seen amiss in my attendance upon thee: and graciously to accept my sincere, though weak, endeavours to serve thee.

Cause thy word, which I have heard or read, to be imprest upon my heart, and to bring forth the fruits of a holy and religious life.

Help me, by the use of all thy appointed means of grace and salvation, to grow in grace, and in the knowledge of my Lord and Saviour Jesus Christ; fitting me more and more for seeing and enjoying thee my God, and my blessed Redeemer, in the life to come; and grant, that when I shall cease to praise and serve thee with thy saints on earth, I may continue to be so employed with the blessed spirits in heaven.

I heartily beg the same blessings for *all my fellow christians*, recommending *them and myself* to thee, my heavenly

Father, in the words, and through the intercession of Jesus Christ thy Son, our only Mediator and Advocate.

Our Father, &c.

A Morning Prayer for a Young Person.

O LORD, my heavenly Father, I humbly adore thee, as the Maker and Governor of the world, the Author of my being, the Preserver of my life, and the Giver of every good thing.

I heartily thank thee for the comfortable rest which I have enjoyed the night past; that thou hast preserved me in safety, and raised me up in health.

I bless thee for all thy mercies to me, ever since I came into the world, and especially for those advantages thou hast given me, of being instructed and improved in the knowledge of Thee, the only true God, and of Jesus Christ my Lord.

Grant, O good God! that the sense *of thy favours* may so deeply affect my

heart, that I may shew forth my thankfulness, in the whole course of my life. I am thine, O Lord, by creation, by redemption, by my baptism and christian profession, by all the obligations which thou hast laid upon me: I desire to be thine also, by a willing dedication of myself to thee every day of my life, and by a constant and faithful endeavour to approve myself to thee.

I beseech thee, in thy great mercy, through the mediation of my blessed Redeemer, to pardon all my past offences, and to enable me, by thy grace, to discern and to amend whatsoever is amiss in me.

Help me ever to remember the christian principles which I have learned and the pious instructions which have been given me; and never to depart from the good way in which I have been taught to walk.

Incline my heart to all that is good: grant that I may be modest and humble in my carriage and behaviour; chaste and pure in all my thoughts, *words, and* actions; true and just in *all my dealings*; respectful and ob-

dient to my superiors; innocent and inoffensive in my whole conversation! faithful and diligent in the discharge of all the duties of that state and condition of life, wherein thou hast placed me: and teach me to fear and love thee, my God, above all things; and to do to all others, as I would they should do unto me.

Make me perfectly contented with my condition, and thankful to thee, who hast given me all things necessary for life and godliness. Let thy good providence always take care of me, and let me never place my trust and confidence in any thing but in thee.

Take me, I beseech thee, into thy protection this day; keep me, if it be thy good will, in health and safety. Preserve me from the vanity of my own heart, and from the temptations of the world, the flesh, and the devil. Help me (through a sense of thy constant presence with me, and of the account I am to give unto thee) so to govern all my thoughts, words, and actions, that I may reflect upon them with *satisfaction* at the close of this day.

Let thy blessing be upon every member of this family: upon all my relations and friends; upon all, whom I ought and whom I desire to pray for.

I humbly commit both myself and them to thee, O my God, in the name of Jesus Christ our Saviour, and in the words which he himself has taught me.

Our Father, &c.

An Evening Prayer for a Young Person.

MOST gracious God, my heavenly Father, as I began, so I desire always to end the day, with blessing thy Holy name, and imploring thy favour.

Honour and worship, praise and thanksgiving, are due to thee from every understanding and reasonable creature. I heartily bless thee, that I am in that number whom thou hast made to serve and love thee, and that thou hast moreover revealed thyself to me, by thy Son Jesus Christ my Redeemer, and encouraged me to call *upon thee in his* name.

I humbly thank thee for thy daily

care of me, and particularly for that good providence which hath been over me the day past; that thou hast preserved me from the many evils to which I am justly liable; and hast bestowed upon me many good things which I have not deserved; especially, for whatsoever thou hast enabled me to do, which is acceptable in thy sight, and which I can reflect upon with satisfaction.

I humbly bewail, O Lord, the great weakness and corruption of my nature, and the many errours and transgressions of my life. I humbly beg thy mercy in the pardon of all my sins, through the mediation of my blessed Redeemer; particularly of whatsoever thou hast seen amiss in me this day, either in my thoughts, words, or actions.

Grant, O Lord, that the sense of my unworthiness may always keep me humble, and work in me an unfeigned repentance of all my sins; and let the remembrance of them ever excite me to a greater care and watchfulness for the time to come. Strengthen in me every good purpose and resolution. *Whatsoever* part of my duty I know not,

do thou teach me; and wherein I have done amiss, help me to do so no more.

Leave me not, O Lord, at any time to myself, nor in the hands of my spiritual enemies. Preserve me from those circumstances, that would prove a snare or temptation to me. Let thy good spirit continually enlighten and sanctify my mind; directing and assisting me through the whole course of my life.

Fill me with a sense of my constant and entire dependence upon thee, that I may always commit myself to thy care, and be ever satisfied with thy disposal of me.

Teach me so to number my days, that I may apply my heart to true and heavenly wisdom. Help me to live in a daily preparation for my great change, keeping my conscience void of offence both towards thee, and towards men: and grant that I may be always so employed, as I shall wish I had been when I come to die; that whenever thou shalt think fit to call me out of *this world, I* may readily and thankfully exchange it for a better.

Take me, I beseech thee, into thy gracious protection this night. Preserve me, if it be thy good will, in health and safety; and grant me that rest which may refresh my body, and enable me to serve thee chearfully, both in body and mind, the ensuing day.

I heartily desire the good of all mankind, and pray unto thee for the purity, the peace, and the enlargement, of thy holy church; for thy direction and assistance of all its governors and pastors, particularly those under whose guidance I am placed; for the welfare of my country; for a blessing upon the King, and all in authority under him; for the relief and comfort of all that are in affliction; for all my friends and relations; beseeching thee to hear and to accept me, and all that call upon thee, in the name of Jesus Christ, our only Lord and Saviour, who hath taught me thus to pray: *Our Father*, &c.

THE END.

Law and Gilbert, Printers, St. John's Square, London.

THE

DEVOTIONS

OF

BISHOP ANDREWS.

TRANSLATED FROM THE GREEK,

BY DEAN STANHOPE.

A NEW EDITION.

LORD, TEACH US TO PRAY. LUKE xi. 1.

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1811.

ADVERTISEMENT,

BY THE

EDITOR.

OF the Devotions here presented to the Public, more need not be said, than that they were composed by the great, the learned, the good Bishop ANDREWS, and translated by the able, the excellent, the amiable Dean STANHOPE. They were composed in Greek and Latin by the Bishop, for his own private daily use; and for some time before his death, the Manuscript was scarce ever out of his hands. It was found worn in pieces by his fingers, and wet with *his tears.* They were translated by the

Dean for the benefit of his countrymen, he having himself committed a good part of the originals to memory, and probably solaced his departing spirit likewise with the repetition of them. The only edition in Greek and Latin, printed at the Oxford Press in 1675, with the *Imprimatur* of Doctor RALPH BATHURST, then Vice-Chancellor, is seldom to be met with; and very few Copies of Doctor STANHOPE's translation are left. It was therefore thought advisable to reprint the English Devotions in a more convenient and portable size: as also, instead of the short uneven lines of the former octavo edition, to divide them into distinct sentences, as the subject-matter seemed naturally to direct. Concerning the Author and the Translator, more particulars may be learned from the *Preface*, which follows. With regard to the Devotions, Reader, when thou hast bought the book, "enter into thy closet, and shut the

"door;"

"door;" pray with Bishop ANDREWS for one week, and he will be thy companion for the residue of thy years; he will be pleasant in thy life, and at the hour of death he will not forsake thee.

THE

PREFACE.

I HOPE the generality of serious Christians will think there is no need of making an apology for publishing the little Book, which is now put into their hands. This Performance will recommend itself to *them*, by the usefulness and importance of the subject-matter; as it is a Book of Devotion, a help to the better and more delightful maintaining that intercourse between God and our souls, those addresses to the Throne of Grace, on which, in so great a measure, depend all the comforts and blessings of time and of eternity.

The heart, already enlightened and inflamed with piety and charity, will here find something exactly suitable to its inward motions, and the most significant and beautiful words, wherein to utter its holy desires, and those gracious sentiments, which, without this help, would perhaps break forth with less advantage and less accuracy both of method and expression. Not that our Heavenly Father, who hears even the silent sighs and unuttered desires of humble souls, despises the petitions of his children, when poured forth in the meanest language, provided it be the best they have or can procure: But sure it will be acknowledged, that when the heart, the principle, the matter, and the words are all excellent and accurate, the sacrifice is more complete, fresh sweetness is added to the incense, and the whole service more worthy of God.

But the less perfect Christian, who has not yet made so much progress in the School *of Piety as the* former, may reap still greater benefit

benefit from this Work. It will tend to improve him in knowledge and practice; it will be to such an excellent Catechism as well as a Prayer Book: He will here find the Commandments, and the Creed, and other important points of Christian instruction, explained and applied with great judgment, and no less perspicuity than brevity; so that they may be soon learnt and easily remembered. He may here be led to form just notions and holy desires, such as cannot but have a considerable influence on his prayers and his manners. He will be put in mind of the variety and greatness of his sins, and of his wants; of the holiness, the mercy, and the goodness of God, and the many invaluable benefits he heaps on mankind. In short, by a serious and proper use of this Manual, he will perceive himself to advance apace in love to God and Man, and every other Christian grace and virtue. All this he has just reason to promise himself, *provided he* endeavours to bring his

sentiments

sentiments and the frame of his heart up to the spirit of these Devotions; which is no more than every one ought to do, whatever prayers he uses.

Indeed what less can be expected, when a book of this nature is composed of materials taken out of the Holy Scriptures, and very ancient Liturgies, which bear the names of St. James, St. Basil, and St. Chrysostom, collected and put together by the most judicious Workmen in this way; such as were the persons mentioned in the title page, Dr. Andrews, once Bishop of Winchester, and Dr. Stanhope, late Dean of Canterbury?

These excellent persons are too well known to the world to want any particular or large account to be here given of them; and yet to say little of them may be thought an injury to men, whose due praises would take up a great deal more room than can be allowed for this Preface. However, since *the ability* and worth of the author recommenda

mends a Book, even to such as read only for curiosity; and a Christian Reader must much more be pleased to find the devotions he offers to God have passed through the hands of the soundest Divines, whose learning, piety and authority, may entirely satisfy him, that he has no need to fear or suspect any superstition, heresy, or false doctrine, may be suffered to remain in them: I shall beg leave to present a very brief account of them, and what part each of them had in the following book.

The Right Reverend Father in God, Dr. LANCELOT ANDREWS, Bishop of Winchester, was born at London about the year of our Lord 1555, of religious parents, who left him a sufficient fortune. He was educated at Merchant Taylor's School in that city: afterwards at Pembroke Hall in Cambridge, of which he was Scholar, Fellow, and Master. To say nothing of his smaller preferments, he was Prebend Residentiary of *St. Paul's in* London, Dean of St. Peter's

Peter's in Westminster, and of the King's Chapel; Chaplain to Queen Elizabeth; Almoner and Privy Counsellor to King James I. and King Charles I. and successively Bishop of Chichester, Ely and Winchester; and all this on the account of his worth, without any ambitious suit or seeking of his own, to qualify him for these preferments.

His life was orderly, innocent, industrious, and pious, from his childhood. He is said to have had a masterly and critical skill in at least fifteen learned and modern tongues: And his knowledge of things, and improvement in all sorts of material learning, was no less extensive than his skill in languages; which qualified him for being one of the Translators of the Bible in the reign of King James I. He was a man of great wisdom and address in business; an admired Preacher in his time; exact and judicious in informing and instructing others, and in *controversies* an able champion for the truth.

He

He was laborious in his Ministry; successful in converting several of the Popish Clergy and Laity from the errors of that Church. As he was both in his life and at his death bountiful and charitable to the poor, so likewise was he a lover and encourager of learning and learned men; insomuch, that though he was good to his kindred, yet he gave more to the maintenance of learning and to the poor than to them. He was a singular benefactor to the preferments or places he enjoyed; either by recovering, securing, and encreasing their revenues, or building, repairing, and beautifying the houses and palaces committed to his care. In a word, his parts and knowledge were rare and great, his judgment greater, and his holiness and devotion greatest of all. This is in brief the substance of what is said of him, by those who had the best opportunities of knowing him, the Bishops of London and Ely, his Contemporaries, and, I suppose, *familiar Friends*.

The other person concerned in this Manual, the very Rev. Dr. George Stanhope, late Dean of Canterbury, was born at a village called Hartshorn, in Derbyshire. His Father was the Reverend Mr. Thomas Stanhope, Rector of that place, and Vicar of St. Margaret's Church in Leicester, and Chaplain to the Earls of Chesterfield and Clare. His mother's name was Allestry, of a good family in the same county. He was put to school first at Uppingham, in Rutland, then at Leicester; afterwards removed to Eton, and thence chosen to King's College in Cambridge, of which he was Scholar and Fellow.

Upon his removal from thence, he was preferred to the Rectory of Tewing, in Hertfordshire, which after some time he quitted. He was eight and thirty years Vicar of Lewisham, and six and twenty of Deptford, both in the county of Kent. In the year 1703, he was made Dean of Canterbury; and was thrice chosen Prolo-

cutor

tutor of the Lower House of Convocation.

His personal qualifications, prudence, and public spirit, bore a considerable resemblance to those of Bishop Andrews. As far as I could myself observe, and by the accounts of some who knew him very early, his life was a constant, uniform pattern of chearful, undisguised, and unaffected piety. His uncommon diligence and industry, assisted by his excellent parts, had enriched him with a large stock of polite, solid, and most useful learning. He had not, indeed, acquired the knowledge of so many languages as Bishop Andrews; but yet, besides his mother-tongue, in which he had so great a command, he was a master of the Latin, Greek, Hebrew, and French. These he put to their proper use, not for any vain ostentation, but as instruments of procuring the knowledge of all those things, which have rendered him an accomplished Gentleman, *a worthy Man,* and a substantial Divine.

His well-digested learning, accurate judgment, candour and good nature, shone very brightly in his conversation, as well as his preaching and his writings, all consecrated to the honour of God, and the promoting of Virtue and true Religion: Indeed some who have conversed most intimately with him, have assured me they never knew any that so continually spoke and acted with a regard to these ends.

His preaching was really admirable and edifying; his style clear and plain, but noble; his reasonings easy and strong; his persuasions powerfully moving; his action and way of speaking graceful, just and affecting; his subjects well chosen, and suited to his Auditory. The greatest and best of his Hearers (and he often had the greatest in this nation) might learn what was profitable from him; which, if they neglected to do, his discourses will rise in judgment against them, and in the mean time demonstrate, *that he omitted* nothing necessary to *deliver his own soul.*

His

His writings are, or may be, in every body's hand, and every body will judge of them as they please: I shall therefore leave them to do so, and only affirm, what I know from more than a single experience, that they are an estimable treasure for the devout people of this nation.

Were I to speak particularly of all his private and public virtues; of his constant preaching, and prudent and faithful discharge of all the parts of his Ministry; the many charities and good works he did in the course of his life, and the liberal provision (in proportion to his substance) which he made for them in his last Will and Testament, I should far exceed the brevity I propose. I hope some abler hand will give his life and character at large, and do justice to his memory; and so convince the world, that (though he was thereby eased of a great burden, yet) it was no small unhappiness to the Church, that he was not raised to the highest order *in it.*

Such were the persons, whose pious endeavours have concurred, in their different times and manners, to produce this little Manual of Devotion.

The first, and indeed the only edition I ever saw of Bishop Andrews's Private Prayers, in Greek and Latin, was printed at Oxford in the year 1675. By the best judgment I can make of that Book, he appears to have collected, from time to time, in the course of his reading, materials for every part of Prayer; which he wrote down, some in Greek and some in Latin. These at first were chiefly hints; but out of them he composed several Prayers, that he used privately in his Closet, and some of them publickly in the Church, before Sermon, having translated them into English. Many of these Prayers were completely finished, and used by him as forms; in others he left some hints not quite completed, but wherein it was easy for him to supply all that was wanting, as he used them. These he varied often,

often, as occasion and necessity required, and improved them by degrees. Such of them as were brought nearest to perfection, he wrote in Greek; either because the New Testament, Septuagint, and most ancient Fathers and Liturgies (whence he extracted a great deal) were in that language; or because that language has some advantage for devotion; as the many compound words it contains, strengthen the ideas they convey to us, and make a more lively impression upon the mind.

Dean Stanhope, who often used these Devotions in the original language, and had committed a good part of them to his memory, was so well pleased with them, that he took the pains to translate what is contained in the following sheets, for the use of a dear Friend; to whom he apprehended they would be acceptable and serviceable. They gave so great satisfaction, and did so much service, not only to that Friend, but, to all *those into* whose hands the copies came.

came, that the Dean resolved, I suppose at their desire, to print them.

They who have seen the Translations with which he has obliged the Public, must be sensible that it was his way not to confine himself to a strict and literal Version; but to take the liberty of paraphrasing, explaining, and improving upon his Author; so that in more instances than one, his Translation is a far better Book than the Original which he translates. If this will not be allowed me in any other instance, I think it cannot be denied in that of St. Augustine's Meditations; where we have all the benefit and sweetness of that Author's great wit and fervent devotion in excellent English, without the allay of those improper and barbarous expressions and jingling turns and antitheses, which are too frequent in the original, according to the manner of the African Writers.

He has made some use of this liberty in *the following* Work; but not in all parts alike

alike. Where the matter would bear it, he has kept close enough to the Original. But where there were any redundancies or improper repetitions, he has retrenched them: Those things which were either peculiar to the Bishop and his Relations, or could not be made to suit the gravity and elegance of the rest of the Book in our language, he has entirely omitted: Where any thing seemed wanting, he has supplied it; and where there were only hints, he has so enlarged on them as to fill up the vacant chasms, and continue the thread of the discourse. In a word, he has every where illustrated and adorned his Author with elegant and moving language, and made it much more fit for common use than ever it was before.

For it must be acknowledged, that there was a Translation of Bishop Andrews's Private Prayers in Greek and Latin, long since published, and common enough. The edition of it, which is most genuine and correct, seems *to have been* first printed in the year 1648;

1648; it being translated from the Greek Manuscript before it was printed, and it was printed again in 1682; but how much oftener I know not. In that Translation you have several things which are omitted in this; particularly some Prayers for the Holy Communion, and a Manual of Directions for the Sick.

Here it is plain two questions will naturally arise; first, Why did the Dean translate these Prayers, when they were already translated to his hand?

This very question I asked him, the first time I ever saw the Manuscript now printed; which was in the last conversation I ever had with him. He assured me, he had never seen that former Translation. This is then one of the *true reasons* why he undertook this task; and his having performed it in the manner just above-mentioned, with so many advantages to the Book, is a *good reason* why it should be published. For the *old* Translation sticking close to the Original, needs all those alterations and illustrations,

tions, which were needful for the Original, and which the Dean has given it. This will appear very manifestly, by comparing several Places of the two Translations; particularly the beginning of the office for Friday, and the Meditations and Prayers for the Evening and Night in both Books; not to be further tedious in referring to several other passages of the same nature.

The other question may be, Why he has omitted the *Manual of Directions for the Sick*, and the *Prayers for the Holy Communion*?

I answer, We are indeed assured the Bishop made some use of the former in his ordinary Visitation of sick persons, when he was Vicar of St. Giles's, Cripplegate; and it was printed with the old Translation of his Greek and Latin Prayers; but yet it was no part of them; I mean, it is not to be found either in the Greek or Latin, as printed in 1675, though perhaps it was in *the Latin Manuscripts*, and consequently it

came not in the Dean's way. But if it had been a part of them, as the *Prayers for the Holy Communion* certainly are, yet he would not have been obliged to meddle with any thing upon those subjects, having already given us *Meditations and Prayers for Sick Persons*, at the end of his Thomas à Kempis; and in the fourth book of his Kempis, and in several parts of his St. Auguſtine, afforded all the assistance of this kind requisite for devout Communicants.

I beg the Reader will pardon the tediousness of this Address, and give me leave to conclude it with a brief exhortation to the performance of the duty of Prayer, for which this book is designed as an help, from the peace of mind it brings along with it, in the Dean's own words, which are far better than any I can pretend to offer.

" Peace and serenity of mind is, in a spe-
" cial manner, the effect and reward of a
" devout and thankful application to God
" *by Prayer.* For Prayer is a withdrawing

" a man's

" a man's self from the world, and
" to God; like leaving a clut
" ness, or breaking away from mixt
" company of people, offensive and dan-
" gerous, or at the best nauseously ceremo-
" nious and vai ce himself with
" one friend alo is particularly dear
" to him. And the di nt performance
" of this duty leaves so sensible a satisfac-
" tion behind it, gives such a different turn
" to the soul, and inspires such heavenly
" dispositions, that the exercise of the tem-
" ple, and the retirements of the closet,
" never go off without a grateful relish and
" powerful effect, except either too seldom,
" or too negligently repeated." And again, a little after, " The nearer we approach to
" God our Saviour, by a spiritual Commu-
" nion in Prayers and Sacraments, and all
" other Holy Ordinances, the better we
" shall know him; and the better we know
" him, the more we shall be sure to love
" *him. And were* that love entire, did he

" but reign in, and possess our hearts, with-
" out a rival, we should then feel the best
" sense of that passage verified to the utmost,
" in a spiritual regard, and in our own par-
" ticular cases. *That the Work of Righteous-*
" *ness is Peace, and the Effect of Righteous-*
" *ness, Quietness and Assurance for ever.*"

To

To the account given of the Dean of Canterbury in this Preface, it has been thought proper to add the Inscription upon his Monument, erected for him by his Widow in the Chancel of the Church of Lewisham, in Kent, where he lies buried.

In Memory
Of the very Revd. *GEORGE STANHOPE*, D. D.
38 Years Vicar of this Place, and 26 of
the Neighbouring Church at *DEPTFORD*;
Constituted Dean of *CANTERBURY*, A D. 1703;
And thrice PROLOCUTOR of the Lower House
of Convocation.
Whose Piety was real and rational,
His Charity great and universal;
Fruitful in Acts of Mercy, and in all good Works:
His Learning was Elegant and Comprehensive,
His Conversation Polite and Delicate,
Grave without Preciseness, Facetious without Levity:
The good Christian, the solid Divine,
and the fine Gentleman,
in him were happily united;
Who, though amply qualified for the Highest
Honours of his Sacred Function,
Yet was content with only deserving them.
In his Pastoral Office a Pattern to his People,
And to all who shall succeed him in the Care of them.
His Discourses from the PULPIT
Were equally pleasing and profitable;
A beautiful Intermixture of the clearest Reasoning
with the purest Diction,
Attended with all the Graces of a just ELOCUTION;
As his Works from the PRESS have spoke the Praises
Of his happy Genius, his Love of God and Men;
For which Generations to come
will bless his Memory.
He was born *March* the 5th. He died *March* the 18th, 1728.
Aged 68 Years.

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MORNING PRAYERS,

AT FIRST RISING.

GLORY be to thee, O Lord, all glory be to thee, for the sleep which thou hast graciously given me this night: A seasonable recruit to the wastings, and a kind intermission to the labours, of this poor weak and wearied body.

And now, that thou hast added to the number of my days. that this and *every day* may be employed to the

the perfecting of holiness in the fary, and sweetened with the comforts of health, of peace, and innocence, grant, O good Lord.

That the Angel of Peace, the holy guide of thy children, the faithful guard set by thee over their souls and bodies, may encamp round about me, and continually suggest to my mind such things as conduce to thy glory, and to my salvation, grant, O good Lord.

That all the sins, offences, and neglects of my days already gone, may, by thy mercy, be freely pardoned, and entirely done away, grant, O good Lord.

That it may please thee to bless the world with prosperity and peace, *but chiefly* with such mercies, as thou

thou knowest most expedient for the good of all our souls, grant, O good Lord.

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, that I may think on these things, and may do these things, grant, O good Lord.

Finally, since this life must shortly have an end; that mine may be concluded with a truly christian death, a death, perfectly void of sin and shame, and (if such be thy good pleasure) as free from pain as may be, grant, O good Lord.

But above all, in regard it is appointed unto all men once to die, and after that the judgment; that I may appear with comfort, and find a favourable account, at the great and terrible tribunal of thy Son JESUS CHRIST, who, I believe, shall come to be our Judge, grant, O good Lord.

EJACULATIONS *and* PR
proper to be used, when
in our CLOSETS.

BLESSED art thou, O Lord, my God, and the God of my Fathers, who turnest the shadow of death into the morning, and renewest the face of the earth:

Who scatterest the darkness by this return of light, and hast commanded night to give place to day.

Who hast enlightened my eyes, that I should not sleep in death:

Who hast delivered me from the terror by night, and from the pestilence *that walketh* in darkness:

Who hast unlocked mine eyes from sleep, and mine eye-lids from slumber:

Who makest the out-goings of the morning, and of the evening to praise thee:

For that I laid me down and slept, and rose up again, because thou, Lord, didst make me dwell in safety.

For that I awaked, and beheld, and my sleep was sweet unto me.

Blot out, I pray thee, as a cloud, my transgressions, and as the thickness of the morning cloud my sins.

Grant me to walk, as a child of light, soberly, purely and honestly, as in the day; and this day, in particular, O Lord, vouchsafe to keep me without sin; Upholding me,

when

when I am about to fall: and lifting me up, if I happen to be down; that I may never be suffered to continue under any provocation, or temptation, or to have my heart hardened through the deceitfulness of sin.

Let my body also be safe under thy protection, and defend me under the shadow of thy wings from the snare of the Hunter, and from the noisome pestilence, from the arrow that flieth by day, and from the sickness that destroyeth at noon.

Defend this day from all evil of mine, and preserve me from all the evil of this day.

Suffer not my days to be consumed in vanity, nor my years in *trouble: But* let each day tell and

instruct another, by some useful improvement in knowledge, or practical virtue.

O let me hear thy loving-kindness betimes in the morning, for in thee is my trust. Shew thou me the way that I should walk in, for I lift up my soul unto thee.

Deliver me, O Lord, from my [spiritual] enemies, for I flee unto thee to hide me.

Teach me to do the thing that pleaseth thee, for thou art my God: Let thy loving spirit lead me forth into the land of righteousness.

Quicken me, O Lord, for thy name's sake; and for thy righteousness sake bring my soul out of trouble.

Remove

Remove far from me thoughts that are without understanding; and evermore inspire me with such thoughts, as are wise and good, and well-pleasing in thy sight.

Turn away mine eyes, lest they behold vanity, but let them be fixed on the thing that is right, and let mine eye-lids look straight before me.

Inclose mine ears with an hedge of thorns, that no foolish, filthy, or profane talk may be allowed to enter in: But let them be open to discipline and wisdom, and always give willing attention to the words of truth and righteousness.

Set a watch, O Lord, before my mouth, and keep the door of my lips; let my speech be seasoned with

salt, and good to the use of edifying, that it may minister grace unto the hearers.

Let no work of my hands cause grief or just offence of heart; but let me be continually employed in some such actions, for which thou, my God, mayest remember me for good, and spare me, according to the multitude of thy mercies.

Into thy hands I commend my whole self, my spirit, my soul, and my body, for thou hast created, redeemed, and regenerated them, O Lord, thou God of Truth.

And, together with myself, all my relations and friends, all my possessions and comforts; for all these thou hast graciously given to thy unworthy servant.

Preserve

when up, and in our Cl

Preserve us, I beseech t
all evil, yea do even thou
our souls: And let them
sented before thy Majesty,
unreproveable, in the da
Lord Jesus.

Preserve my going out and my coming in from this time forth for evermore.

Prosper, I pray thee, thy servant this day, that I may find favour, and be able to do good, among those that shall converse with me.

Haste thee, O Lord, to my help; be always at hand to direct me.

O turn thee unto me, and have mercy upon me; give thy strength unto thy servant, and save the child of thy handmaid.

Shew

Shew some token upon me for good, that they, who hate me, may see it and be ashamed, because thou, O Lord, hast holpen me, and comforted me.

SUNDAY.

THROUGH the tender mercy of our God, the day-spring from on high hath visited us.

Glory be to thee, O Lord, all glory be to thee, who didst, as on this day, create the light, and command it to shine upon the face of the deep.

How glorious is that light, which affects our senses, the rays of the sun, the flame of fire, the day divided from the night, the evening and the morning.

How much more glorious is that light, which shines in upon our minds, by the examples of Patriarchs, *the revelations* of Prophets, the

the sweet solace of holy Psalms, the instruction of wise Proverbs, the profit and experience of faithful Histories.

Blessed be thy name for this light, which no darkness ever overspreads, this sun, which never goes down! God is the Lord, who hath shewed us such light; bind ye the sacrifice with cords, yea, even unto the horns of the altar.

O thou, who on this day didst rise again, raise up our souls unto newness of life; granting us repentance from dead works, and planting us in the likeness of thy resurrection.

And thou, O Father and God of Peace, who didst bring again from *the dead* Our Lord Jesus Christ,

that great Shepherd of the sheep, through the blood of the everlasting covenant; make us perfect in every good work to do thy will, working in us that which is well-pleasing in thy sight, through Jesus Christ.

O thou, who didst also on this day of the week, send down on thy Apostles thy most holy Spirit; take not the same Spirit away from us, but grant to all thy servants, who ask it of thee, that they may be daily renewed, and more plentifully enriched with the same,

O Lord, who by chusing this day for these most important, most beneficial events, didst direct thy Apostles, full of the Holy Ghost, to call it, and to make it be, thy day, by translating it to the sacred

rest,

rest of the Sabbath; to make this day of the Lord, a refreshment after labour, an interval of recruit to our feeble and wearied bodies; a merciful cessation to servants and beasts, our fellow-labourers; a constant return of thy solemn worship, by prayers and praises, by hearing thy word, and administration of thy sacraments in the publick assemblies of the Saints, and the house where thy honour dwelleth; and a figure and pledge of that better rest hereafter, which still remaineth to the people of God: O grant me so to use these days of rest, and of publick worship in this life; that I fail not of a part in thy eternal rest, and in the continual hymns of Angels and blessed Spirits in the life to come.

An

An Act *of* Confession.

Merciful and compassionate, long-suffering and patient Lord God, I have sinned, wretched man that I am, I have frequently and grievously sinned against thee; by trusting to vanity, by following deceit, and being occupied in ungodly works, with them that practise wickedness.

I come not now before thee to cover or extenuate my guilt by frivolous excuses; but, with full purpose to give thee glory, by an ingenuous and free confession, that I have many ways offended against *thy holy laws.* For thus, O Lord,

and thus have I done.—[*Here you may be particular.*]

Oh! how have I provoked thy Majesty! And yet thou hast not dealt with me after my sins, nor rewarded me according to my iniquities.

And now, O Lord, what shall I say, or how shall I open my mouth? Behold me, without plea, without excuse, speechless, and self-condemned; for I, even I, have destroyed myself.

Unto thee, O Lord, belongeth righteousness, but unto me confusion of face, because thou art just in all that is come upon me: For thou hast done right, but I have done wickedly.

And now O Lord, what is my hope? Truly my hope is even, truly my hope is only in thee.

O let the multitude of thy mercies triumph over the multitude of my sins.

Remember, I beseech thee, what thy servant is.

I am thy creature: despise not then the work of thine own hands: I am thy image, made after thy likeness; and hast thou made thine own image for nought? For nought, most certainly, if thou destroy that image; and what profit can there be in my destruction? They indeed that hate thee, will rejoice at it; but gratify not them with my destruction, *neither* let those that are

thine enemies, as well as mine, triumph over me ungodlily.

I am the price of thy Son Christ's blood, called a Christian after his name, a sheep of thy pasture; a son of the Covenant; look then upon the face of thine Anointed, look upon the blood of thy Covenant in him, behold the propitiation set forth for the sins of the whole world, and be merciful to me, a sinner, be merciful to me the chief, the most miserable, of sinners.

For thy name's sake, O Lord, pardon my iniquity, for it is great, it is exceedingly, it is unspeakably, great. For that name's sake, besides which none other under Heaven is given unto men, whereby *we must be* saved; and for the

sake

take of that Spirit also, who helpeth our infirmities, and maketh intercession for us, with groanings which cannot be uttered; for the tender bowels of the Father, for the bleeding wounds of the Son, for the earnest groans of the Holy Ghost, hear, O Lord, and have mercy.

As for me, I acknowledge my faults, and my sin is ever before me. These I remember with anguish of soul, and complain of, in the bitterness of my heart: I am truly ashamed, and sorry, and angry, yea I reproach, I abhor, I mortify, I take revenge upon myself; full of concern, that my shame, and sorrow, and holy indignation, are no *greater*.

Lord, I repent, help thou my impenitence: And be thou pleased more and more to wound, and pierce, and soften, this hard heart: And then be gracious for all that is past.

Cleanse thou me also from my secret faults, and save thy servant from presumptuous wickedness.

Magnify thy mercy towards this wretched criminal, and speak those words of comfort. Be of good cheer, thy sins are forgiven thee; yea be of good cheer, for my grace is sufficient for thee: Say unto my soul, I am thy salvation; that I may also say, Why art thou so heavy, O my soul? And why art thou so disquieted within me? Turn *unto thy* rest, O my soul, for the

Lord

Lord hath dealt bountifully with thee.

O Lord, rebuke me not in thine indignation, neither chasten me in thy heavy displeasure.

I will confess my transgressions unto the Lord, O do thou forgive the wickedness of my sin.

Lord, thou knowest all my desire, and my groaning is not hid from thee.

Have mercy upon me, O God, after thy great goodness, according to the multitude of thy mercies, do away mine offences.

Lord, arise, and have mercy upon me; O God, make speed to save me; O Lord, make haste to help me.

If thou, Lord, should be extreme to mark what is done amiss, O Lord, who may abide it? Enter not therefore into judgment with thy servant, for in thy sight shall no man living be justified.

PRAYER *for* GRACE.

LORD, I will lift up my hands to thy commandments, which I have loved; open thou mine eyes, that I may see the wonderous things of thy law. Incline my heart to thy testimonies; order my steps according to thy word, and so shall no iniquity have dominion over me.

Concerning thy testimonies, I have known long since that thou hast founded them for ever. Therefore will I walk in the path of thy commandments, and will apply my heart to fulfil thy statutes alway, even unto *the end.*

O Lor

O Lord God, be thou my God, let me have none besides thee; let me love nothing in comparison of thee.

Grant me grace to worship thee in spirit and in truth, to reverence thy holy name, to serve thee devoutly and decently, with the gestures of my body, with the praises of my tongue, in private and in publick.

To render my superiors due honour, by obeying their commands, by submitting to their government: To love my family and dependents, by taking due care of them, by making provision for them:

To overcome evil with good; and to possess my vessel in sanctification *and honour*:

To have my conversation without covetousness, and be content with such things as I have:

To put away lying, bitterness, clamour, and evil-speaking, and all malice; and to speak the truth in love:

Not to lust with concupiscence, not to walk with lasciviousness, not to be captivated with desires inordinate and violent, of what sort soever they may be.

RULES *of* CAUTION, *or* HELPS *to* OBEDIENCE: *Called by some, The* HEDGE *of the* LAW.

To break the Serpent's head, by guarding against his temptations.

Constantly to remember our latter end.

To live soberly, and watch always.

To cut off occasions from the enemy, who seeks occasions.

Never to allow ourselves in idleness;

Nor to converse with vain and disorderly persons; but to frequent, *and love* the company of the good.

To

To make a covenant with our eyes, and to bring our body into subjection.

To give ourselves much unto prayer, and to retire from the world, by the exercise of penitence, abstinence, and mortification.

With these thorns, Lord, let me be hedged about, that I wander not after vanity.

Hold thou me in with bit and bridle, when I would break away from thee.

O thou, who hast invited me, compel me to come in to my own happiness.

An ACT *of* FAITH.

I BELIEVE in thee, O Lord, the Father, the Word, and the Spirit, one only true God:

That all things were created by thy almighty power and love;

That all have been renewed and restored, by the goodness and mercy, exhibited in the person of thy Word, the Lord JESUS CHRIST: Who for us men, and for our salvation, was made flesh, conceived and born, did suffer, and was crucified, descended into Hell, and rose from the dead, ascended into Heaven, and sitteth on the right hand of God; from whence he shall come again, and judge the quick and the dead.

I also

I also believe, that by the illumination, and powerful operation of the Holy Ghoft, a peculiar people has been called, from all quarters of the world, to be knit into one society, united, and distinguished by belief of the truth, and holiness of life:

That, as Members of this Body, we partake of the Communion of Saints, and forgiveness of sins, in this world: And, by virtue of the same membership, do assuredly expect the resurrection of the flesh, and life everlasting, in the world to come.

THIS pure and holy faith, once delivered to the Saints, Lord, I believe: Help thou mine unbelief. Strengthen in me that which is weak, and add to me that which is wanting.

This faith let me have grace always to exert and improve; by loving thee, O Father, in return for thy tender affection; by fearing thee, O Almighty, from an awful sense of thy power; by committing my soul in well-doing to thee, O most faithful Creator.

Let me seek and attain salvation in thee, O Jesus, my Saviour; from thee, O Christ, the Anointed, let me have the unction of thy chosen; from thee, the only begotten, the adoption,

adoption, and inheritance of the Sons of God.

Let me worship and serve thee, my Lord, on account of thy conception, in faith; on account of thy birth, in humility:

On account of thy sufferings, in patience, and an irreconcileable hatred of sin; on account of thy cross, by crucifying my affections and lusts; on account of thy death, by dying unto the flesh:

On account of thy burial, by burying evil thoughts and suggestions, under the prevailing oppositions of those that are good:

On account of thy descent, by frequent meditations on Death and Hell:

On account of thy resurrection, by walking in newness of life:

On account of thy ascent into Heaven, by setting my affections on things above:

On account of thy sitting at the right hand of the Father, by preferring the happiness of Heaven in all my thoughts and designs:

On account of thy return from thence, by a constant godly fear of that second coming:

And on account of thy judging the world, by judging myself in time, that I may not be condemned by my judge.

Let my belief in thee, O Holy Ghost, be such as may qualify me to partake of all thy necessary and saving inspirations:

Let

Let my faith in the Church entitle me to a part in its calling and election, to sanctification in its holiness, to membership in its universality, to fellowship with the Saints, by sharing in their prayers and sacraments, in their watchings and fastings, in their holy sighs and tears, and if thy providence shall call me to them, in their afflictions and sufferings; by all these establishing me in a firm assurance of the forgiveness of sins, of the resurrection from death, and of translation to immortal glory.

O THOU, who art the Hope of all the ends of the earth, and of them that remain in the broad sea.

O thou, in whom our fathers trusted, and thou didst deliver them, in whom they placed their hopes, and were not confounded.

O thou, who wast also my hope when I hanged yet upon my mother's breast, and to whose care I have been left ever since I was born; be thou still, and evermore, my hope, and my portion, in the land of the living.

Confirm my mind more and more, by the goodness of thy nature, by the endearments of thy titles, by thy types and thy figures, by thy word and by thy works; and, having thus attained to a peaceful resting and reliance upon thee, Lord, let me not at last be disappointed of my hope.

An ACT *of* INTERCESSION.

O LORD, on whom the eyes of all do wait, remember every creature of thine for good; and visit the whole world with thy mercy.

O thou preserver and lover of men, think graciously upon mankind, and as thou hast concluded all under sin and unbelief, so let thy pity and pardon extend to all.

O thou, who for this end didst both die, and rise, and revive, that thou mightest be the Lord both of the dead and living; since, whether we live, or whether we die, still we are thine, O Lord; let thy mercy be ever upon us, both in life and in death.

O thou

O thou helper of the helpless, our seasonable refuge in the time of trouble, remember all that lie under any sort of extremity, and call upon thee for succour and protection.

O thou, who art the God of grace and truth, establish and strengthen in thy truth them that stand; restore the weak, and raise up them that fall through heresies and sins.

Thou, who art the wholesome defence and strength of thine anointed, think upon the congregation which thou hast purchased and redeemed of old: And let the multitude of them that believe be of one heart, and of one soul.

Thou, Lord, who walkest in the midst of the golden candlesticks, remove not, we pray thee, our candlestick

stick out of its place; but set in order the things which are wanting among us, and strengthen those which remain, and are ready to die.

Send forth, we pray thee, O Lord of the harvest, labourers in all points, fitted by thy grace to do the work of that harvest.

Thou, who art the portion of them that wait at thine Altar, grant that thy Clergy may always be enabled rightly to divide, and uprightly to walk in, the word of thy truth; and let thy people always be ready, with meek heart and due reverence, to receive the same at their mouths.

O thou great King over all the earth, strengthen and support the several governing powers, as being

thine own ordinance, though man's convenience and contrivance. Scatter the nations that delight in blood, and command wars to cease in all the world.

O God, on whom the isles do wait, and in whose arm they trust, defend this island, and every part thereof, from all calamity, danger, and death.

O Lord of Lords, and holy Ruler of Princes, be watchful over those, whom thou hast deputed to rule thy world here below; and more especially over our gracious King: Assist and prosper all his righteous undertakings, and inspire into him noble and good designs, for the advantage of thy church, and of all *thy* people committed to his charge.

Bless

Bless him with firm and honourable peace, that under him we may lead quiet lives in all godliness and honesty.

Thou, who distributest among men different degrees of power, severally as thou wilt; grant, that all persons of eminence and authority, may be as eminent for virtue, and sincere regard to thy true religion. Fill all our Counsellors with godly wisdom: Let our Nobles do much in behalf of, but nothing against, the truth. Guide thou our Judges and Magistrates in the administration of justice, to all persons, and in all causes, without preferring one before another, or doing any thing by partiality.

O Lord of Hosts, and God of Battles, strengthen, protect, and prosper all Christian forces engaged against the enemies of our most holy faith.

Give all our people grace to live in subjection to the higher Powers, not only for wrath, but also for conscience sake.

Bless our Husbandmen with fruitful seasons, our fleets with favourable winds, our Merchants with successful voyages, our Tradesmen with a spirit of honesty and contentment, our Artificers, even to the meanest, even to the poorest among us, with grace to follow their respective labours diligently and patiently, for fair and reasonable profit, and in humble dependence upon thy blessing.

Further-

Furthermore, in regard thou art the God not of us only, but of our posterity, extend, we pray thee, thy blessing to our children; that our sons and daughters may grow up as the young plants, and with their age and stature, may increase in wisdom and virtue, and favour with God and man.

Thou, who hast commanded a due care of our relations, and abhorrest the wretches void of natural affection; be favourable to my kindred, whether by blood or alliance: Preserve among us all peace, friendship, and tenderness; and make us evermore ready to seek and rejoice in one another's good.

O thou, who requirest us to love them, that love us, pour out thy

blessings, great and manifold, upon all my friends and benefactors; all who have done or wish me well, many perhaps unknown to me; preserve them, O Lord, and keep them alive, that they may be blessed upon earth, and deliver them not into the will of their enemies.

O thou, who hast pronounced that man worse than an infidel, who is regardless of his own houshold: behold, with thy favour, every person belonging to this family; yea, let thy peace rest upon my whole house, and the son of peace ever dwell in it.

O thou, who hast declared, that our righteousness must far exceed that of publicans and sinners; grant me never to be wanting in kindness and

and civil respects to all who live peaceably and quietly in my neighbourhood; but chearful and ready in making suitable returns of love to all that love me. My own friends, my father's friends, and the children of both our friends, let me never ungratefully despise, neglect, or forsake.

O thou, who hast directed us to overcome evil with good, and hast expressly commanded our prayers for them that persecute us, and despitefully use us; pardon and bless all that speak evil of me, all that have hated me with, or without a cause; some of them perhaps even for my good will, for speaking distasteful truth, or doing necessary justice; but, whatever the occasion, *or the offence* may have been, which,

if given on my part, I entreat thee and them to forgive; have the same mercy, O Lord, on all mine enemies, as on myself: And bring them, I beseech thee, to thy heavenly kingdom, as I hope and pray, thou wilt at length bring me.

O thou, who acceptest the intercessions which thy servants offer up for each other, remember, I entreat thee, for good, as well all those who recommend me in their prayers, as those whom I have promised to recommend in my prayers; and all who have no friend to intreat for them particularly.

O thou searcher and knower of hearts, who acceptest the will for the deed, be gracious to all them who, through just and necessary

him.

hindrances, do not pay thee the public homage and service of this day; to all, whom importunity of business, on any other day, leaves less at leisure, and makes less frequent in the public or private worship of thee, than they desire, or endeavour to be; let all these, O Lord, partake of thy favour and bounty, as if they had often and actually prayed. Soften and convert those hardened foolish hearts, who, through ignorance or prejudice, contemn thy word and ordinances; who deride thy holy religion, and wilfully forbear and refuse to pray; give them a sorrowful sense of this evil heart of unbelief, and preserve others from the infection of such pestilent examples. *And,* for a more effectual

check

check to such daring and dangerous wickedness, assist and prosper all that are employed in any laudable undertaking, whereby the glory of thy name, the increase of thy Church, and the good of mankind, may be promoted and secured; particularly be pleased to reward an hundred fold, all who bountifully contribute of their substance to works of piety and charity.

Arise, O Lord, and have mercy on all that are in extremity; for it is high time thou shouldest have mercy on them, yea, the season of pity is come: And may thy pity to these be the same, as I would wish it to myself under the like extremity.

Once more, therefore, I intreat thee to look down, gracious Lord,

on

on all ages and conditions of men, sucklings and infants, children and young people, middle aged and declining, old and bedrid, the hungry and thirsty, the naked and sick, prisoners and strangers, those that have no settled dwelling while they live, and those who are destitute of friends to bury them when they die: All of superannuated understanding, of discontented or disturbed minds: all who labour under any temptation to destroy themselves, who are vexed with evil spirits, or driven to despair of thy mercy; the distressed in body or soul, the timorous or faint hearted, the criminals and condemned to die, orphans and widows, travellers by land or by water, women labouring *with child,* captives and slaves,

in chains, in the mines, or in the galleys; all that wander about in caves and deserts, and all that lie expiring in the agonies of death.

Do thou, Lord, save both man and beast, for excellent is thy mercy, O God, and the children of men shall put their trust under the shadow of thy wings.

THE Lord bless us and keep us; the Lord make his face to shine upon us, and be gracious unto us; the Lord lift up the light of his countenance upon us, and give us peace.

FINALLY, O Lord, I commit to thy custody and protection, now, henceforth, and for ever, my soul and my body, my mind and my thoughts,

my prayers and all my desires, my senses and my limbs, my life and my death, my brothers and sisters, my kindred and friends, my benefactors and intercessors, my neighbours and acquaintance, my countrymen, and all my fellow Christians.

An ACT *of* PRAISE.

LET us lift up our hearts unto the Lord. It is very meet, right, and our bounden duty that we should at all times, and in all places, by all means, and upon all occasions, remember and extol, sing praises and give thanks, bless and adore thee, O God; for thou art the maker and sustainer, the keeper and governor, the cherisher and benefactor, the improver and finisher of all things.

To thee, O Lord, Father and King eternal, fountain of life and immortality, treasure of bliss inexhaustible and everlasting; the Heaven, and Heaven of Heavens, Angels, and all

the powers therein, and we poor mortals, sinful dust and ashes, vile and unworthy though we be, do yet, laid prostrate under their feet, beg leave to join in consort with that heavenly Host, and say, the best we can, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of the Majesty of thy glory.

Blessed be the glory of the Lord, from his place, for the essential perfections of his Godhead, his incomprehensible greatness, his dominion and omnipotence, his eternity, and providence, his holiness and justice, his wisdom and truth, his goodness and mercy; but, above all, for the unspeakable riches of his exceeding abundant grace and love in Christ Jesus.

I will magnify thee, I will worship thee, I will serve thee, I will love and delight in thee, I will entirely devote myself to thee, O Lord, my strength, my rock and my fortress, my castle and deliverer, my helper and defender, the horn also of my salvation, and my refuge.

MONDAY.

My voice shalt thou hear betimes, O Lord; early in the morning will I direct my prayer unto thee, and will look up.

Blessed art thou, O Lord, who, as on this day, didst create the Firmament, the Heaven, and the Heaven of Heavens, inhabited by the Celestial Powers; Angels and Archangels, Cherubin and Seraphin: Who, as on this day, didst divide and fix the waters that be above the Firmament; and make those mists and exhalations, from whence proceed showers and dew, hail and sleet, snow like wool, hoar-frost scattered like ashes,

ice cast out like morsels, clouds brought from the ends of the earth, lightening and thunder, winds, which thou drawest out of thy treasures, and storms, which fulfil thy word.

Then also didst thou separate the waters under the heavens, and fit them for our service here below, by the uses of drinking and washing.

An ACT *of* CONFESSION.

I ACKNOWLEDGE my wickedness, O Lord, and the iniquities of my father's house; for we have transgressed, and walked contrary to thy commandments, and dealt very corruptly against thee.

Set not, Lord, my misdeeds before thee, nor my secret sins in the light of thy countenance: But pardon, I beseech thee, the iniquity of thy servant, according to the greatness of thy mercy: As thou hast used to forgive thy servant, from my childhood even until now.

I have sinned, what shall I do unto thee, O thou preserver of men? O *blot out my* transgressions, and

remember not my sin; deliver me from going down to the pit, for thou hast found a ransom.

O Son of David, have mercy on me; Lord Jesus, do thou help me; for even the dogs eat of the crumbs which fall from their master's table: Have patience with me, and what shall thy servant say? That I will pay thee all? O no! I most truly and sorrowfully do confess, that I have nothing at all to pay; forgive me, therefore, this whole debt, I beseech thee.

Forget me not, O Lord, for ever; how long wilt thou hide thy face from me?

How long shall I seek counsel in my soul, and be so vexed in my heart;

heart; how long shall mine enemies triumph over me?

Consider and here me, O Lord my God, lighten my eyes, that I sleep not in death;

Lest mine enemy say, I have prevailed against him: For if I be cast down, they that trouble me will rejoice at it; but my trust is in thy mercy.

A PRAYER.

A PRAYER *for* GRACE *to keep the* COMMANDMENTS.

REMOVE from me, O my God, all irreligion and profaneness, superstition and hypocrisy, enthusiasm and unworthy conceits of thee:

Image worship and idolatry:

Perjury and vanity, curses and bitter imprecations:

Neglect of public worship, irreverence in thy house, abuse of the times set apart for thy service:

Pride and disobedience, faction and schism, unnatural coldness to relations, and inordinate love of myself:

Fierceness and contention, malice and cruelty, anger and revenge:

Unlawful lust, uncleanness in deed, word, or thought:

Idle-

Idleness and extravagance, dishonesty and fraud:

False testimony and lying, reviling and slandering, censuring and causeless suspicion:

All corrupt and impure imaginations, all ungoverned and unbecoming desires:

And, of thy goodness, give me grace constantly to serve and please thee, in reverence and godly fear, in worthy apprehensions of, and a rational obedience to thee:

In bodily adoration, and spiritual worship, confined to thee alone:

In an awful regard to oaths, in strict truth, and cautious conversation, in blessings, intercessions, and good wishes:

In *diligent* attendance at religious Assem-

Assemblies, in devotion and decency, and exemplary zeal, through every part of thy service; in conscientious improvement of the times set apart for religious exercises:

In dutiful demeanour and submission to superiors; in peace and unity, with regard to Church and State; in tender affection to kindred and allies:

In gentleness and meekness, in patience and forgiveness, in general good will, and an engaging conversation:

In chastity and sobriety, in modest behaviour, and unreproachable discourse, and in a moderate use of pleasures, even those that are innocent and lawful:

In frugality and industry, in just

and

and conscientious dealing, in contentedness, and compassion to the poor:

In truth and integrity, good nature and candour, and a charity that believes, and hopes, and always speaks, the best:

In moderate and virtuous affections, holy and clean imaginations, and perseverance in good works unto the end.

Make me to go in the path of these Commandments, for herein is my desire.

Consider my spiritual enemies, how many they are; and the tyrannous hate they bear against me.

O keep my soul, and deliver me: Let me not be confounded, for I *have put my* trust in thee.

Repeat

Repeat the ARTICLES *of the* APOSTLES CREED.

[*After which say,*]

GRANT me always to hold fast the profession of my faith without wavering; for thou art faithful who hast promised.

To this hope set before me I have fled for refuge; O let me lay hold upon, and always find it, an anchor of the soul both sure and stedfast, and which entereth into that within the veil.

An ACT *of* INTERCESSION, *as before on* SUNDAY.

[*After which add,*]

GOD be merciful unto me, and bless me, and shew me the light of his countenance, and be merciful unto me.

O God, even my own God, give me thy blessing, and receive my supplications.

Direct my life according to thy word; grant me a holy soul, an undefiled body, pure thoughts, orderly desires: and since, if thou wilt, thou canst make me whole, Lord, renew every part of me, and say I will, *be thou* all over clean.

An ACT *of* PRAISE.

I WILL always give thanks unto the Lord, his praise shall ever be in my mouth.

For he is the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression and sin: Who, notwithstanding, will by no means clear the obstinate guilty, but visit the iniquity of such fathers upon their children, and upon their childrens children.

Glory therefore be to God in the highest, and on earth peace, good will towards men.

TUESDAY.

O God, thou art my God, early will I seek thee.

Blessed art thou, O Lord, who didst, as on this day, gather together the waters into one place, and command the dry land to appear.

Who didst then also bring forth the herb yielding seed, and the fruit-tree yielding fruit after his kind.

To which almighty operation we stand indebted for the wonders of the great deep, and the sea shut up as it were with bars; for lakes, rivers, and fountains; for earth, continents, and islands; mountains, little hills, and valleys; arable land

and meadows, pastures and forests, which yield us grass, corn, and hay, herbs, and flowers, and plants, for food, for pleasure, for physic; fruitful trees for wine, oil and spices: The bowels of the earth, out of which proceed drugs and minerals, stones and metals, fuel and fire.

An ACT *of* CONFESSION.

WHO can tell how oft he offendeth? O cleanse thou me from my secret faults.

Keep thy servant also from presumptuous sins, lest they get the dominion over me.

For thy name's sake, O Lord, be merciful to my sin, for it is great.

My sins have taken such hold upon me, that I am not able to look up: Yea, they are more in number than the hairs of my head, and my heart hath failed me.

O Lord, let it be thy pleasure to deliver me. Make haste, O Lord, to help me.

Shew me thy marvellous loving-

kindness; thou that art the Saviour of them who put their trust in thee.

I said, Lord, be merciful unto me, heal my soul, for I have sinned against thee.

I have sinned, I have done perversely, I have committed wickedness. But lo! I bethink myself, and return unto my God with all my heart, and with all my soul.

Now, therefore, hear thou my prayer, and my supplication from heaven, thy dwelling-place, and, when thou hearest, forgive.

God be merciful to me a sinner; have pity, Lord, on me, the chief of sinners.

Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son;

make

make me as one of thy hired servants, though but the very last and lowest of thy servants.

What profit is there in my blood, if I go down to the pit? Shall the dust give thanks unto thee, or shall it declare thy truth?

Hear, O Lord, and have mercy upon me; Lord, be thou my helper.

Turn, I beseech thee, my heaviness into joy; put off my sackcloth, and gird me with gladness.

So shall every good man sing of thy praise without ceasing; and I will give thee thanks for ever.

PRAYER.

PRAYER *for* GRACE.

TURN, I most humbly pray thee, my levity and vain imaginations into seriousness and watchfulness; my sinful gaiety into holy indignation; my hardiness to offend into prudent and godly fear; my wanderings and coldness into vehement desire and zeal; my wilful defilements into severity and self-revenge.

An ACT *of* FAITH, *as on* SUNDAY.

An ACT *of* INTERCESSION, *as on* SUNDAY.

[*Then proceed thus,*]

THE Lord be my keeper: The Lord be my defence upon my right hand: The Lord preserve me from all evil, and set a watch over my soul. The Lord preserve my going out and my coming in, from this time forth for evermore.

O Lord, thou understandest, thou canst accomplish, thou dost truly and *earnestly* desire the safety and good

good of my soul: I, wretched man, have neither understanding to discern, nor power to effect, nor, as I ought to have, even will to desire and seek, my true and best good: Do thou, therefore, I intreat thee, O my God, of thy unspeakable tenderness and love, vouchsafe to direct and guide, to govern and dispose of me, and all my concerns, in such a manner as thy wisdom knows will be most agreeable to thee, and most expedient for me.

WEDNESDAY.

EARLY in the morning will I think upon thee, O Lord, because thou hast been my helper.

Blessed art thou, O Lord, who didst, as on this day, make two great lights, the Sun and the Moon; and didst create the Stars also, to divide the day from the night, and to give light upon the earth, and to be for signs and for seasons, the Spring, the Summer, the Autumn, the Winter, and for days and weeks, and months and years: the greater light to rule the day, and the lesser lights to rule the night: That they might thus succeed, and, as it were, *relieve each* other.

An ACT *of* CONFESSION.

BEHOLD thou art wroth, for we have sinned, and are all become as an unclean thing; for our righteousnesses are like filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away.

But thou, O Lord, art still our father: We are the clay, and thou our potter, and we are all the work of thy hands.

Be not wroth very sore, O Lord, neither remember iniquity for ever: Behold, see, we beseech thee, we are all thy people.

Though our iniquities testify against us, yet, for thy name's sake, deal

deal mercifully with us, for our backslidings are many, whereby we have sinned against thee: Yet thou, O Lord, art in the midst of us, and we are called by thy name; therefore leave us not.

O thou hope of Israel, thou Saviour in time of trouble, why shouldest thou be as a stranger in the land; and as a way-faring man that turneth aside, to tarry for a night; as a man that is asleep, as a mighty man that cannot save? Be merciful, we beseech thee, to our unrighteousness, and our sins and our iniquities do thou remember no more.

Lord, I have been carnal, sold under sin, and in me, that is, in my flesh, dwelleth no good thing: For the good which I would, I have

not done; but the evil, which I would not, that have I done.

For I acknowledge and delight in thy law, after the inward man; but I feel another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin.

O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord, for that, where sin hath abounded, there did his grace much more abound.

Thy goodness, O Lord, leadeth me to repentance, O give me such repentance, to the acknowledging the truth, that I may recover myself out of the snare of the Devil,

who have been taken captive by him at his will.

Let the time past of my life suffice, to have walked after my own will in lasciviousness, lusts, and excess, or any sort of luxury.

O Lamb of God, without blemish, and without spot, who hast redeemed me with thy precious blood; by that same blood, pity and save me; even for that blood, and that name's sake, besides which there is no other under Heaven given unto men, whereby we must be saved.

God, thou knowest my foolishness, and my faults are not hid from thee. All my desire is before thee, and thou hearest all my groanings.

Let not them that wait on thee, O Lord God of Hosts, be ashamed for my cause; let not them that seek thee be confounded through me, O Lord God of Israel.

Draw me out of the mire, that I sink not: O let me be delivered from them that hate me, and out of the deep waters; let not the water-flood drown me; neither let the deep swallow me up, and let not the pit shut her mouth upon me.

PRAYER *for* GRACE.

PRESERVE me, good God, from the deadly sins of pride, envy, anger, gluttony, lewdness, avarice, and sloth. And in their stead implant and cultivate the contrary heavenly virtues of humility, mercy, meekness, temperance, chastity, contentedness, and cheerful industry.

An ACT *of* FAITH.

IN God the Father, I believe his paternal love and care of me:

In the Almighty, his power to keep me to salvation:

In the Maker of Heaven and Earth, his Providence, by which the world, and all things in it, are preserved, governed, and perfected.

Upon my Jesus I depend for salvation: Upon the Christ, for his holy unction: Upon the only-begotten for my adoption: Upon the Lord for fit supplies to them that serve him faithfully:

Upon his immaculate Conception and Nativity, for cleansing and doing away the corruption in which

I was shapen, and the sin wherein my mother conceived me:

In his sufferings, I thankfully contemplate the bitter things which I deserved, but he condescended, in my stead, actually to undergo:

In his Cross, the curse of the law abolished: By his Dying, the sting of death taken out: in his Grave, the corruption of mortal bodies buried: in his Descent into Hell, the prevention of our perishing there:

In his Resurrection, I see the pledge of my own, and the first fruits of all them that slept:

In his Ascension, the necessity of his going to prepare a place for us:

His coming again I assuredly pect, for receiving to himself th that are his:

And his judging the world, that great day of recompence, wl every man shall be rewarded acco ing to his works.

In the Holy Ghost, I believ power from on high, by operati supernatural and invisible, but with efficacy undeniable, transfor ing and renewing the soul to h ness.

In the Church, I consider a m tical body, composed of perso called from all quarters of the wor and united by the distinguishi common band of a sound faith a holy conversation.

In the communion of Saints, who are the true members of this body, I promise to myself a right, and mutual participation, of Sacraments, and other means of grace, for conferring on me remission of sins, and justifying my most steadfast assurance of this body being raised, and my whole man translated to the life everlasting.

For all these things, O Lord, I rely on thy truth and goodness. How excellent is thy mercy, which hath dealt so bountifully with us! Establish, I pray thee, my heart in thy word, that I may keep that good thing which I have heard of thee, concerning thy love, which is in Christ Jesus, and let me not be disappointed of this my hope.

An ACT *of* INTERCESSION.

FURTHERMORE, I intreat thee, O Lord, that thou wouldst remember every one for good.

Have mercy upon all, and be reconciled to all. Establish tranquillity among thy people every where; remove all things that offend; and make all wars to cease. Put to shame the innovations of heresy and schism, and fill our hearts with thy peace, and thy love.

O God of our salvation, who art the confidence of all the ends of the earth, be mindful to crown the year with thy goodness, and let thy clouds drop fatness: For upon thee *do* wait the eyes of all, and thou

givest them their meat in due season. Thou openest thy hand, and fillest all things living with plenteousness.

Remember thy holy Church, from the one end of the earth to the other, which thou hast purchased with thy precious blood; and settle it upon the firm foundations of truth, and peace, and love, so long as the world endures.

Be favourable to all those good men, who bring forth the fruits of piety and charity, in any particular Churches: Crown all their holy labours with success; and the alms they contribute to thy needy Members, do thou return into their bosoms, in rich and heavenly graces; abundantly overpaying their earthly things, with heavenly; their cor-

ruptible

ruptible things, with incorruptible; their temporal, with eternal.

Shed thy grace upon all those pious souls, who devote themselves to thy service, by a life of austerity and abstinence, by voluntary virginity, strict purity, or severe mortification; and on those also, who use the world, as not abusing it, by a discreet and moderate enjoyment of the most lawful pleasures, under the constant direction and restraint of religion, and godly fear.

Think upon every Christian labouring under any sort of affliction, distress, pain, or grief; and standing in need of thy pity and assistance: All our poor brethren in captivity, in chains, in bitter and barbarous slavery; grant to the exiled, a safe return

return home: Health to the sick: Comfort to the sorrowful: And Liberty to the prisoners.

Bless, we beseech thee, all Christian Princes, with whom thou hast entrusted the government of thy people: And especially thy servant, our King. Strengthen his hands, and dispose his heart, to seek the welfare, and promote the honour and interest, of the Church and State, committed to his charge. Grant him safe, honourable, and uninterrupted peace; that, under him, his subjects may lead quiet and peaceable lives, in all godliness and honesty.

Bless all in authority over us; our Counsellors, Magistrates, and Commanders by sea and land.

Pour out thy holy spirit abundantly upon our spiritual Fathers, the Bishops and Pastors of thy Flock: The Reverend Priests, and the whole Clergy. Make them workmen, that need not be ashamed, rightly dividing the word of truth, and exemplifying and adorning it, both by the soundness of their doctrine, and the integrity of their lives.

Fill our garners plenteously with all manner of store; preserve peace and comfort in all private families; concord and tender affection between husbands and wives; defend and cherish all young children; provide for the instruction and good education of our youth; support our old men under the infirmities of age; comfort the feeble-minded,

gather

gather together the dispersed, disabuse the deceived and seduced, bring back all that have erred from thy way, and unite them again to thy Holy, Catholick, and Apostolick Church. Release those that are vexed with evil spirits.

Be a Pilot to the sailors, a Guide to the Travellers, an Husband to the Widows, a Father to the Fatherless, a Deliverer to the Oppressed, a Physician to the Diseased. Extend thy mercy to all criminals at the bar; to all slaves in the mines, or galeys; to all under neglect, contempt and want; but especially, to all that are persecuted for the sake of rigateousness, and a good conscience: That so there may be no crea-

ture in adversity, who doth not feel thy comforts and compassion.

Be kind to all my friends, and to all mine enemies; to all who have prayed for me; and to all who have desired of poor unworthy me, that I would pray for them.

Finally, O Lord, shower down the riches of thy mercy upon every one recommended, or not recommended, by me, or any other intercessor: And grant to each of them, all things neceſſary and expedient, for their present circumstances: For thou art the friend of the friendless; the helper of the helpless; the hope of the hopeless; be thou therefore all things to all men; who art perfectly acquainted with each man, and

and his condition, his wants, and his desires.

Defend, O Lord, the place wherein I dwell, and this whole country, whereunto I belong, from pestilence and famine, from earthquakes and inundations, invasions from abroad, and civil wars at home.

Close up the rents of schismatical and divided Christians; restrain the rage and cruelty of Infidels: diffuse into all hearts humanity and mutual charity; and so make us all meet to be partakers of the inheritance of the Saints in Light.

THE glorious Majesty of the Lord our God be upon us: Prosper thou the work of our hands upon us: Yea, prosper thou our handy work.

BE thou, O Lord, within me, to strengthen me. Without me, to watch me: Over me, to cover me: Under me, to hold me up: Before me, to lead me: Behind me, to bring me back: Round about me, to keep off mine enemies on every side.

An ACT *of* PRAISE.

BLESSED be thou, Lord God of Israel, our Father, for ever and ever. Thine, O Lord, is the greatness, and the glory, and the victory, and the Majesty; for all that is in the heaven, and in the earth, is thine. Thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thy hand is power and might, and in thy hand it is to make great, and to give strength unto all. Now therefore, O Lord, we thank thee, and evermore will praise thy glorious name.

THURSDAY.

EARLY in the morning do I cry unto thee; for in thy Word is my trust.

O satisfy me with thy mercy, and that soon; so shall I rejoice, and be glad, all the days of my life.

BLESSED art thou, O Lord, who didst, as on this day, command the waters to bring forth abundantly, the moving creature that hath life; the fish, and fowl, great whales, and winged birds; and didst bless them, and give them power to increase and multiply.

Blessed

Blessed art thou, O Lord, who didst, as on this day, return to thy Father's throne.

Set up thyself, O God, above the Heavens: And thy glory above all the earth. And, by thy ascension, so draw us after thee, that we may henceforth set our affections on things above, not on things on the earth.

By that salutary and venerable Sacrament of thy most holy Body and most precious blood, which thou, on this day's evening, wert pleased to institute, have mercy upon us, and deliver us, good Lord.

An ACT *of* CONFESSION.

O THOU, who hast most solemnly declared, As I live, saith the Lord, I have no pleasure in the death of a sinner; but would rather that he should turn from his wickedness, and live: turn ye, turn ye, from the evil of your ways, for why will ye die, O house of Israel? Turn thou us, O good Lord, to thee, and so shall we be turned. Yea, turn us from all our iniquities, that they may not be our ruin.

I have sinned, I have committed iniquity, I have done wickedly and have rebelled; even by departing from thy Commandments, and thy Judgments.

Unto

Unto thee, O Lord, belongeth righteousness, but unto us confusion of face, as at this day; because of our trespass, which we have trespassed.

O Lord, unto us belongs shame and reproach; to our Kings, to our Princes, and to our Fathers, because we have sinned against thee.

O Lord, according to all thy righteousness, I beseech thee let thine anger, and thy fury, be turned away, and cause thy face to shine on me, thy sorrowful and penitent creature.

O my God, incline thine ear, and hear; open thine eyes, O Lord, and see my great affliction: O Lord, hear; O Lord, forgive; O *Lord, hearken,* and do; defer not

for

for thy own sake, O my God: For thy servant is called by thy name.

In many things we offend all: Lord, when thou bringest my sins to account, let mercy rejoice against judgment. If I say that I have no sin, I deceive myself, and the truth is not in me. But I will confess my many and grievous offences, that thou mayest be just and faithful in forgiving my sins, and cleansing me from all unrighteousness.

And, for this purpose, I have an advocate with thee, thy only begotten Son, Jesus Christ the righteous; O let him be an effectual propitiation for my sins, who is a sufficient propitiation for the sins of the whole world!

Will

Will the Lord cast off for ever? And will he be no more entreated? Is his mercy clean gone, and doth his promise fail for evermore? Hath God forgotten to be gracious: And will he shut up his loving-kindness in displeasure! No, these distrusts are from my own infirmity: But I will remember the years of the right hand of the Most Highest. I will meditate also on thy truth and goodness: and comfort myself with thy mercies of old time.

A PRAYER *for* GRACE.

O THOU, without whom I can do nothing, help me to lay aside every weight, and the sin which doth so easily beset me; all filthiness, and superfluity of naughtiness; the lust of the flesh, the lust of the eyes, and the pride of life: Every motion of the body, and of the mind, which is repugnant to thy holy will.

Give me poverty in spirit; that mine may be the kingdom of Heaven: Godly sorrow; that I may be comforted: Meekness, that I may inherit the earth: Hunger and thirst after righteousness, that I may be filled: Grant me to be merciful, that

that I may obtain mercy: Pure in heart, that I may see God: a maker of peace, that I may be called a child of God: Prepare me patiently to undergo revilings, persecutions, and evil falsely spoken for righteousness sake; that my reward may be great in Heaven.

An ACT *of* FAITH.

I COME to God, in firm belief that he is: And that he is a rewarder of them that diligently seek him.

I know that my Redeemer liveth, that he is the Christ, the Son of the living God: that he is of a truth the Saviour of the World; that he came into the world to save sinners, of whom I am chief. By the grace of our Lord Jesus Christ, we trust to be saved, even as our Fathers.

I know, that this frail body shall rise again, and stand at the latter day upon the earth: At which time, I stedfastly depend upon seeing the goodness

goodness of the Lord, in the land of the living.

MY heart rejoiceth in the Lord, because I have hoped in his holy name.

By all thy endearing titles, of God, Father, Creator, Saviour, Mediator, Intercessor, Redeemer, and two-fold Comforter, typified by the Lamb, and by the Dove, I beseech thee, Three persons, One God, let thy merciful kindness be upon me, like as I do put my trust in thee.

An ACT *of* INTERCESSION.

LET us pray, in the peace of the Lord, for that peace which the world cannot give; which cometh from above, for the comfort and salvation of our souls.

Let us also beg of God peace for all mankind, especially for tranquillity, firm establishment, and perpetual safety, to his holy Catholic Church; and a good agreement, and godly union, of Christians with each other.

To this end I implore his blessing, in a more particular manner, upon our reverend Fathers the Bishops, all the subordinate Clergy, and all Congregations committed

to

to their charge, particularly those that minister in holy things, and all the good people who dwell in this place, under their Ministry.

That God would give temperate and healthful weather; kindly and fruitful seasons; quiet and comfortable times; that he would accompany and direct all travellers by land or by water; that he would make the beds of the sick, hear the cries of the oppressed, let the imprisoned go free, sustain the afflicted and dejected; sanctifying all, and by such means as his wisdom knows best, giving an happy issue to their respective sufferings.

I will also, after the example of the Saints before me, commend *myself, my life*, and every action

and event of it, to thee, my Lord, and my God: For unto thee belongeth glory, and honour, and worship.

The Lord is my light, and my salvation, whom then shall I fear? the Lord is the strength of my life, of what shall I be afraid?

For lo! I have deposited myself, my friends, and all that is mine, in the hands of him who is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy. Even thy hands, my only wise God and Saviour, to whom be glory and majesty, dominion and power, both now and ever. Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be therefore with me, and with all whom I have prayed for. Amen.

An ACT *of* PRAISE.

O LORD, my good and gracious God, for that thou hast given me being, for that thou hast given me life, for that thou hast given me reason, for that thy bountiful providence hath nourished me, preserved me, directed and governed me:

For my education, for my civil station, for my religion, for all thy gifts of grace, of nature, of fortune:

For my redemption, regeneration, instruction in the truth: For thy calls to me, for thy repeated calls, for thy continuing to repeat those calls times without number; for thy forbearance and long suffering, thy long, thy very long-suffering, after great provocations, upon many occasions, for so many years, and even to this very time:

For

For every mercy which I have received; for every undertaking in which thou hast prospered me; for every good action (if any action of mine be good) which thou hast enabled me to do; for all the enjoyments of this present life, and for all thy promises, and all my hopes of a better life to come:

For the advantage of indulgent and careful parents; for the benefit of gentle teachers; for the kindness of never to be forgotten benefactors; for the pleasure of agreeable friends; for the comfort of peaceable neighbours; for the satisfaction of trusty, frugal and diligent servants:

For all who have at any time *done me good;* by their writings,

or by their sermons; by their discourse, or by their temper; by their prayers, or by their examples; by their advice, or by their reproofs; by their rewards, or by their punishments; nay, perhaps, even by their causeless censures of me, or unjust proceedings against me:

For all these, and for all other instances of any manner of good done to me, whether asked or unasked; whether intended or not intended; whether known or unknown; whether remembered or forgotten; whether with or against my own consent; I do, and will, praise thee; I do, and will, bless thee; I do, and will, humbly adore thee, and most heartily thank thee, this day, and every day of my life.

O!

O! what is thy servant, or what is my father's house, that the great and glorious God should look upon such a dead dog as I am?

What shall I render unto the Lord for all the benefits that he hath done unto me? For all that mercy which spared me when I deserved punishment; for all that patience which did not disdain to wait for my happy change; when so much goodness should at length lead me to repentance.

HOLY, Holy, Holy, Lord God Almighty, which was, and is, and is to come; thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are *and were created.*

FRIDAY.

UNTO thee will I cry, O Lord, and early shall my prayer come before thee.

BLESSED art thou, O Lord, who didst, as on this day, command the earth to bring forth the living creature after his kind; cattle, and creeping things, and beasts of the earth, after their kind; that they might be serviceable to man for food, for cloathing, and for help in his labours:

And who madest man after thy own likeness, and didst bless him, and give him dominion over the

fish of the sea, and over the fowls of the air, and over all the earth.

In which wonderful and most noble operation I behold, and thankfully admire, thy consultation about it, the work of thine own hand in it, thy breathing of life into him, whereby man became a living soul; the image of thy own divine mind impressed upon him; the government of creatures here below committed to him; the Paradise prepared for him; the charge given to thy Angels concerning him; the marvellous structure of his body, the several functions of his heart, his reins, his eyes, his ears, his tongue, his hands, his feet, and indeed his every part; for in all is he fearfully and wonderfully *made.*

But still more useful and more amazing are the superior faculties of his soul; life, sensation, reason, intellect, free-will, memory, and conscience.

How amply also hast thou made provision for the exercise of these noble faculties! By a revealed and written Law; by the oracles of inspired Prophets; by the melody of holy Psalms; by the profitable instruction of wise Proverbs and Parables; by the examples and experience to be gathered from faithful Histories; and by the typical worship of sacrifices, the shadows of greater and better things to come.

BLESSED art thou, O Lord, for that great and precious promise, which thou, in the bowels of thy mercy, didst vouchsafe to give the support of to our fallen parents; that the seed of the woman should break the serpent's head; and for the punctual accomplishment of that promise, which thou, in the fulness of time, wast pleased to make on this day.

Blessed be thou, O Lord, my God, and my Saviour, for the holy and bitter sufferings of this day! O grant, that what thou wert then content to endure for us men, and for our salvation, may be effectual, for the saving of my soul in particular.

An ACT *of* CONTRITION.

I HAVE rebelled against the Lord my God, and have fallen by my iniquity; but I will take with me words, and will return unto him, and say, take away all my iniquity, and receive me graciously; so will I render the calves of my lips.

Spare me, good Lord, spare me, and give not up thy servant to reproach and ruin. Be merciful, O Lord, be merciful; cease from thine anger, I beseech thee; repent, Lord, of the evil, and let it not be.

I have followed after lying vanities, and forsaken my own mercy,

and

and have been justly cast out of the sight of thine eyes.

But, when my soul fainteth, I will remember my God, and will look again towards thy holy Temple.

Who is a God like unto thee, that pardonest iniquity, and passest by the transgression of thy people? Thou retainest not thy anger for ever, because thou delightest in mercy.

Turn again then, and have compassion upon me; do thou subdue all mine iniquities, and cast my sins into the depth of the sea. Yea, perform all thy truth, and thy goodness upon thy servant.

O Lord, I have heard thy threatnings, and was afraid: I have considered

dered thy works and was astonished: But do thou in wrath remember mercy.

Behold me, Lord, like thy servant heretofore, clothed with filthy garments, and Satan standing at my right hand; but do thou, by the blood of thy covenant, by the fountain opened for sin and for uncleanness, wash me thoroughly from my wickedness; and save me, as a brand plucked out of the fire.

Father, forgive me, for I knew not what I did: alas! I knew not what I did, when I sinned so grievously against thee. Lord, remember me, in thy kingdom: Lord, lay not the sins of mine enemies to their charge. Lord, lay not my own sins to my charge;

But,

But, by thy agony and bloody sweat, by thy head crowned with thorns, and smitten with fists and staves; by thine eyes full of tears, and thine ears pierced with slanders and revilings; by thy face miserably defiled with spittle; by thy mouth moistened with vinegar and gall; by thy neck bending under the weight of the cross; by thy back torn and furrowed with scourges; by thy loud and bitter cry, My God, my God, why hast thou forsaken me? By thy heart wounded with a soldier's spear; by the water and blood streaming from that wound; by thy body broken, and thy blood shed, for me; by the saving and significant *memorials* of thy love and sufferings:

ings; forgive, O Lord, the offence of thy servant, and cover all my sins.

Take away all thy displeasure, and turn thyself from thy wrathful indignation.

Turn me, O God, my Saviour, and let thine anger cease from me.

Wilt thou be displeased for ever? And wilt thou stretch out thy wrath from one generation to another?

Wilt thou not turn again, and quicken me, that thy servant may rejoice in thee?

O shew me thy mercy, good Lord, and grant me thy salvation.

A PRAYER *for* GRACE.

DEFEND me, I beseech thee, by thy mighty power, and endue me with strength in the inner man; effectually to withstand, and irreconcileably to abhor, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wraths, strifes, seditions, heresies, envyings, murders, drunkenness, revellings, and all the works of the flesh, with its corrupt affections and lusts:

And help me to grow in grace, and in the knowledge of our Lord and Saviour; and let me not be barren *in that* knowledge, but bring forth

forth abundantly the fruit of the spirit: Love, joy, peace, long-suffering, gentleness, goodness, meekness, and forbearance, against which there is no law.

An ACT *of* FAITH.

ELIEVE, that thou, O God the
er, hast created me; despise not
the work of thy own hands.
believe that thou hast made me
hy own image, after thy like-
; suffer not then thy likeness to
ast away and perish.
believe that thou, O God the
hast redeemed me by thy blood;
nit not then thyself to be de-
ded of a purchase which cost
so dear.
believe myself to be called a
istian, after thy own name: dis-
rd not then the person, whose
test honour it is to be named
: *thee.*

I believe, that thou, O God the Holy Ghost, hast sanctified me by the laver of regeneration; reject not then the soul, which thou hast graciously admitted to be partaker of thy holiness.

I believe that thou hast grafted me into the good olive-tree; cut not off the branch which thou hast thus made a Member of Christ's mystical body.

O THINK upon thy servant, as concerning thy word, wherein thou hast caused me to put my trust.

My soul hath longed for thy salvation, and I have a good hope because of thy word.

Mayest thou ever be with me, O Lord, by thy power, to protect me:

By

By thy mercy in Christ, to save me: By thy truth and Holy Scripture, to instruct and comfort me: By the Grace of thy Holy Spirit, to renew and quicken me, now, and for ever and ever.

O DEAREST Saviour, impart to me thy whole self; and let every part and act of thine have it's saving influence over me:

Sanctify me by thy Spirit; feed and strengthen me by thy body; ransom me by thy blood; wash me in thy water; heal me by thy stripes; refresh me by thy sweat; hide me in thy wounds.

And the peace of God, which passeth all understanding, keep my heart and mind, in the knowledge and *love of God.*

An ACT *of* INTERCESSION *from the antient* LITURGY *of the* CHURCH *of* JERUSALEM.

AND now, O Lord Jesus Christ, in full faith and trust in thy life-giving passion, salutary cross, death, burial, and resurrection from the dead on the third day, thy ascension into Heaven, and sitting at the right hand of the Father, and looking for thy second glorious and terrible Advent, when thou shalt come again with glory to judge the quick and the dead, and shall render to every one according to his works, we wretched and miserable sinners do beseech thee, that thou wouldest not

not deal with us after our sins, nor reward us after our iniquities; but according to thy clemency and ineffable love to mankind, overlooking and blotting out the hand-writing that is against us thy servants, wouldest grant us thy heavenly and eternal good things; for thy people and thine inheritance make their supplications unto thee; have mercy upon us, O Lord God, Almighty Father, have mercy upon us, according to thy great mercy, and send down thy holy Spirit upon us all, through the appointed means and channels of grace in thy Church, for the sanctification of soul and body, for bringing forth the fruit of good works, for remission of sins, and for life everlasting.

We supplicate and intreat thee, O Lord, for thy Holy Catholic and Apostolic Church throughout the whole world: Do thou now also, O Lord, plentifully furnish her with the rich gifts of thy Holy Spirit. Look down upon her in her captivity; O visit her once more with thy salvation; and bring her out to serve thee in the beauty of holiness.

Remember, O Lord, the holy Bishops in thy Church, (especially thy servant our Bishop) endow them with wisdom, and fill them with the Holy Ghost, that they may rightly divide and uprightly walk in the word of truth.

Remember, O Lord, according to the multitude of thy mercies and compassions, all the Presbyters and

Deacons who compass thy holy Altar; grant to those an unblameable Presbyterate, and preserve these unspotted in their Ministry, and purchase for them good Degrees.

Remember, O Lord, all Kings and Princes, whom thou hast appointed to reign upon the earth, and especially thy servant our King, and all in authority; establish their kingdoms in peace, and incline their hearts to be favourable to thy Church, that in their tranquillity we may lead a quiet and peaceable life, in all godliness and honesty.

Remember, O Lord, this city, diocese, parish, &c. and every city, and country, with all the faithful that dwell in them; preserve them in *peace* and safety.

Remember, O Lord, our Christian Brethren that travel by sea or by land, or are in foreign countries, that are in chains or imprisonment; that are in captivity or banishment, or in hard slavery.

Remember, O Lord, those that are sick, or diseased, and make haste to heal and deliver them.

Remember, O Lord, every Christian soul under affliction or calamity, and all who stand in need of thy divine mercy and help.

Remember also the conversion of them that be in error.

Remember all, O Lord, for good; have mercy upon all, O Lord; be reconciled to us all; settle the flocks of thy people in peace; remove all scandals; make wars to cease; put

a stop

a stop to the violence of heresies; heal the schisms of the Churches; and grant us thy peace and love, O God, our Saviour, and the hope of all the ends of the earth.

Remember, O Lord, to grant us temperate weather, moderate showers, pleasant dews, and plenty of the fruits of the earth; and to bless the whole circle of the year with thy goodness; for the eyes of all hope in thee, and thou givest them food in due season; thou openest thine hand, and fillest every living creature with thy gracious bounty.

Remember, O Lord, all who bring forth fruit, and do good works in thy holy Churches, and who are mindful of the poor, the widows, *orphans*, strangers, and indigent persons

sons, and all who desire to be remembered in our prayers.

And grant that we may all find mercy and favour with all thy saints, who, from the beginning of the world, have pleased thee in their several generations, Patriarchs, Prophets, Apostles, Martyrs, and every just Spirit made perfect in the faith of thy Christ, from righteous Abel even unto this day; do thou give them and us rest in the region of the living, in the bosoms of our holy Fathers, Abraham, Isaac, and Jacob, whence sorrow, grief, and lamentation are banished away, where the light of thy countenance visits and shines continually; and vouchsafe to bring them and us to the full enjoyment of thy heavenly kingdom:

dom: And dispose the end of our lives, O Lord, in peace, that they may be Christian, well pleasing to thee, and free from sin; that so, with that innumerable company, before the throne, we may sing praises evermore to thy glorious name, O Jesu, our Saviour, our Lord, and our God, in the unity of the Father and the Holy Spirit. Amen. Hallelujah.

An ACT *of* PRAISE.

GLORY to thee, gracious and merciful God, who, when miserable man had, by transgressing thy Commandments, forfeited thy favour, and utterly lost himself; didst not disdain, nor forsake him, in this forlorn condition; but by many admirable methods, didst visit and pity him.

As a compassionate and tender Father, sustaining him with thy greatest and most comfortable promise, that the seed of the woman should break the serpent's head: Opening a door of faith and of repentance;

pentance; and, in the fulness of time, sending out of thy bosom thy Christ, the Son of thy love, to take upon him the seed of Abraham; that, by his spotless and holy life, he might fulfil the obedience of the law; and, by the sacrifice of his death, might take away the curse and sting of death; and, after having thus given himself a ransom for the whole world, might, by his resurrection, restore that world to life.

O infinitely wise and good God, who has left no expedient untried, for bringing lapsed mankind back again to happiness; and making them partakers of thy divine nature, and everlasting glory.

O thou, who hast borne such ample testimony to the truth of thy Son's

Gospel, by miracles manifold and numberless, by the most holy and memorable lives of thy Saints and Servants, by their invincible patience under torments and death, by the most astonishing conversion of the world, blinded with ignorance, prejudice, and sensuality, to the obedience of the faith: And all this accomplished, without any advantage, or assistance, from wealth, or power, or public countenance, or charms of eloquence, or force of arms: Blessed and praised, lauded and magnified, exalted, sanctified, and adored, be thy glorious name for ever and ever.

May the memory, and every mention, of these inestimable instances of thy wondrous love, fill every heart

heart with joy and thankfulness, in all places, and throughout all generations.

WORTHY art thou, O Lord, to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood.

Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Therefore unto him that sitteth on the Throne, and unto the Lamb, be blessing, and honour, and glory, and power, for ever and ever. Amen.

Salvation to our God, who sitteth on the Throne, and to the Lamb.

Blessing and glory, and wisdom and thanksgiving, and honour, and power, and might, be unto our God, for ever and ever. Amen.

SATURDAY.

O LORD, be gracious unto us, for we have waited for thee. Be thou our arm every morning, and our salvation in the time of trouble.

BLESSED art thou, O Lord, who, as on this seventh day, didst rest from all thy works, and didst bless and hallow it for a memorial of the creation; for a sign of the covenant made with thy peculiar people; for a thankful remembrance of their release out of the Egyptian bondage.

O may I always most thankfully acknowledge my absolute dependence on thee, and thy great goodness and bounty to me and all thy creatures: May I always adore and bless thee for all the gracious dispensations of thy providence, and wonderful mercies and deliverances vouchsafed unto thy Church and People in all ages.

Blessed art thou, my God, and my Saviour, who wast content to lie this day in the bowels of the earth; and be like to them that are slain, who sleep in the grave, and pass out of remembrance.

Give to me, Lord, and to all who are baptized into thy death, grace so to mortify our corrupt affections, that

that we may effectually be buried with thee; and finally, through the grave and gate of death, may, by thy merits, pass to our joyful resurrection.

An ACT *of* CONFESSION.

O MY God, I am ashamed, and blush to lift my face unto thee; for my iniquities are increased over my head, and my trespass is grown up unto the heavens.

From the time of my youth, until this very day, have I been in a great trespass, and cannot stand before thee because of this.

My sins are more in number than the sand of the sea, so that I am not worthy to look up to Heaven; neither is there any rest in my soul because I have provoked my God to wrath, and have done that which is evil in his sight by refusing his

will,

will, and departing from his commandments.

Now therefore, behold, I bow the knees of my heart, and humbly implore thy mercy.

I have sinned, O Lord, I have sinned; but I acknowledge my grievous and manifold transgressions.

Good Lord, destroy me not, nor cut me off in my sins; let not thy jealousy burn like fire for ever, neither condemn me to the prisons of darkness; for thou art the God of them that return: Shew forth thy infinite loving kindness upon thy unworthy servant:

So shalt thou save me in the multitude of thy mercies, so shall my

mouth

mouth be filled with thy praise, and I will sing of thy glory and honour all the day long.

Lord, if thou wilt, thou canst make me clean. Speak the word only, and thy servant shall be healed. Lord, save me. Carest thou not that I perish? Jesus, Master, have mercy on me! Jesus, thou Son of David, have mercy on me! Say unto my soul, thou art loosed from thine infirmity: O say, my grace is sufficient for thee.

Remember not my old sins, but have mercy upon me, and that soon, for I am come to great misery.

Help me, O God of my salvation, for the glory of thy name: O deliver me, and be merciful to my sins, for thy name's sake.

Impart

Impart to me thy grace, that I may add to my faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness charity: That so, not forgetting that I have been purged from my old sins, I may be fruitful in good works, and give all diligence to make my calling and election sure.

An ACT *of* FAITH.

I BELIEVE in thee, O God the Father; if thou then be a Father, and we be Children, even as a Father pitieth his own Children, so have thou pity upon us, O Lord.

I believe in thee, the only Son, our Lord; therefore, since thou art our Lord, and we are thy Servants, as the eyes of Servants look unto the hand of their Masters, even so shall our eyes wait upon thee, until thou have mercy on us.

I believe, that although we were neither Children nor Servants, but Dogs only, in our Master's house; yet even so, some hope might be allowed

allowed to eat of the crumbs which fall from our Master's table.

I believe, that Christ is the very Lamb of God; O Lamb of God, that takest away the sins of the world, take away mine in particular.

I believe that Jesus Christ came into the world to save Sinners; O thou, who art come to save Sinners, save me a grievous, a miserable Sinner, yea, even the chief of Sinners.

I believe, that Christ came to seek that which was lost; O thou, who camest to seek that which was lost, suffer not him to perish whom thou hast found and brought into thy fold, and ransomed from destruction.

I believe, that the Holy Ghost is the Lord and giver of life; O thou, who hast breathed into me the breath of life, grant me not to receive this living soul in vain.

I believe that the Spirit sanctifieth the heart by his grace; grant that I may never resist, or quench, or defeat, or be unprofitable, under his sanctifying operations.

I believe the same Spirit maketh intercession for the Saints with groanings that cannot be uttered; let me, dear God, have a part in the benefit of those groanings and that intercession.

OUR Fathers hoped in thee, they trusted in thee, and thou didst deliver them. They called upon thee, and were holpen: They put their trust in thee, and were not confounded.

As thou didst heretofore deliver our Forefathers; so do thou now deliver us, who likewise put our trust in thee.

An ACT *of* INTERCESSION, *as on* THURSDAY.

[*Then add,*]

MAY the power of the Father govern and protect me! May the wisdom of the Son teach and enlighten me! May the influence of the Holy Ghost renew and quicken me!

O Lord, I beseech thee, watch over my soul; strengthen and sustain my body; exalt and refine my appetites; compose my passions; regulate my manners; bless my undertakings; fulfil my petitions; suggest to me holy thoughts; pardon *what is* past; direct me in what is present;

present; prevent me in what is to come.

NOW unto him that is able to do exceeding abundantly, above all that we can ask or think, according to the power that worketh in us; unto him be glory in the Church, by Christ Jesus, throughout all ages, world without end. Amen

MEDITATIONS *and* PRAYERS *for the* EVENING.

HAVING passed over the day, I render hearty thanks to thee, my God, for thy good providence. The evening now draws on, make thou it comfortable.

But, as each day hath its evening, so likewise hath human life. Life's evening is old age; make thou this also comfortable.

O cast me not away in the time of age; neither forsake me when my strength faileth me. Even to hoary hairs do thou carry me. Thou hast made and hast sustained me hitherto, continue still to support and to deliver me.

Abide with me, my Jesus, for the time is far spent; yea, the shadows of the evening are stretched out, and the day is declining upon me.

Let thy strength, now especially, be made perfect in my weakness: For, as the day, so life is near its end; a life wherein we scarcely live.

The night posts on apace; so doth that death, of which night is the image; a night, after which, in this world, we must expect no morning.

In constant remembrance, and due sense whereof, I earnestly entreat thee, blessed Lord, to order such an end of this life for me, as *may be* truly Christian; acceptable

to thee, perfectly void of sin, and shame, and, so far as thou seest fit, free from extreme pain too. So gathering me to the remainder of thy elect, in peace and innocence, at thy own time, and after thy own way; only let it be free from guilt and from reproach.

LET me always be mindful, that the days of darkness are many: And let this thought excite me to finish my work with diligence, before that night overtake me, wherein no man can work.

Judgment moves also towards me; grant me, good Lord, a favourable issue at that most awful and important tribunal.

I WILL lift up my hands by night in the sanctuary, and will praise the Lord.

The Lord hath commanded his loving-kindness in the day-time, and in the night season also my song shall be of him, and my prayer unto the Lord of my life.

As long as I live will I magnify thee on this manner, and lift up my hands in thy name.

O let my prayer be set forth in thy sight as the incense, and the lifting up of my hands as the evening sacrifice.

BLESSED art thou, O Lord our God, and the God of our Fathers, who hast ordained the successions of light and darkness; who makest thy Saints to rejoice upon their beds; who hast delivered me from the perils of this day, and not cut off my life like a weaver's web, nor wasted me with pining sickness from morning until night.

MEDITATIONS *and* PRAYERS *for* NIGHT.

WEARIED with the labours and cares of the past day, I come to thee, my God, for quiet and repose, and new supplies of strength to drooping nature.

Lighten, mine eyes, that I sleep not in death. Defend me from the terrors of the night, and from the pestilence that walketh in darkness.

O thou keeper of Israel, that neither slumberest nor sleepest, preserve me this night from all manner of evil; yea, do even thou preserve my soul.

Visit me also with the favour which thou bearest unto thy chosen; and teach me thy will in the visions of the night.

Or if I be not (as I confess I am not) worthy of so distinguishing a favour, yet, O most kind and merciful Lord, let this season of rest be an entire cessation to me, as well from sin as from labour and sorrow; and suffer not any thought to surprise my unguarded mind, which is capable either of displeasing thee, or of defiling me.

Let not the follies of sensual pleasure abuse me, but my reins rather chasten me in the night season; that my sleep may be perfectly composed and pure, quiet from

from every worldly and wicked imagination. And do thou, Lord, drive away all suggestions of the Devil or the flesh.

Thou beholdest the wakefulness of mine enemies, which attack me unseen, and my weakness to resist them is not hid from thee; who knowest whereof my nature is made, and rememberest that I am but feeble dust and ashes.

Take me then under the covering of thy wings, and let thy loving-kindness and thy truth always preserve me.

And, after such refreshment as thou seest proper for me, raise thou me up again to make my prayer in a time when thou mayest be

found; that so I may begin my every day with thee, by setting forth most thankfully thy praises, and dedicating myself entirely to thy service.

At

At Bed-Time.

Into thy hands, O Lord, I commend myself, my spirit, my soul, and my body; for thou hast created and redeemed them, O Lord, thou God of truth.

Together with me, take also under thy fatherly care and protection all that are near or dear to me, all that thou givest me leave to call mine: For all these are the gifts of thy bountiful hand to thy poor unworthy servant.

Preserve my lying down and my rising up, from this time forth, and even for evermore.

Make me to remember thee on *my bed,* and to think upon thee

when I am waking: Then let me commune with my own heart, and search out my spirit; for thou art about my path, and about my bed, and when I awake I am present with thee.

I will lay me down in peace, and take my rest, for it is thou, Lord, only, that makest me dwell in safety.

Short EJACULATIONS, *fit for several Parts, and particular Hours of the Night, and of the Day.*

O THOU, who inspirest thy Saints with songs in the night, and givest wholesome sleep to thy beloved; whose name I will think of in the night season, and will keep thy law; let thy protection and mercy be upon me, and let the Prayers and Thanksgivings come up to thee, which my soul poureth out when it fleeth unto the Lord before the *morning* watch.

O thou, who for us men, and for our salvation, didst vouchsafe to be born, while Shepherds were watching their flocks by night; grant me to be born again, by the daily renewing of the Holy Ghost, till Christ be formed in me unto a perfect man, and save me.

About Sun-Rising.

O THOU, who, very early in the morning, about the rising of the sun, wast pleased to leave thy empty tomb, and return again from the dead; raise me, I pray thee, to walk in newness of life, by such daily exercises of repentance and virtue, as may keep me dead indeed unto sin, but alive unto God, through thee, and save me.

Nine in the Morning.

O THOU, who, at the third hour of the day, didst pour out from Heaven upon thy Apostles the miraculous gift of the Holy Ghost, take not away from us the comforts of that Spirit, but fill our hearts with the riches of his grace, and save us.

O thou, who, about this hour, didst, with invincible meekness and patience, stand before Pilate's bar, and suffer a robber and murderer to be released before thee: grant us, in all our sufferings for the testimony of thy truth, and of a

good conscience, to consider and imitate thee, who didst endure such contradiction of sinners against thyself, and save us.

Twelve at Noon.

O THOU, who at the sixth hour of the sixth day of the week, didst nail the sins of the world with thy body to the cross, blot out the hand-writing of our sins, which is against us, and take it out of the way, and save us.

O thou, who at the same hour of the day, didst let down a great sheet from Heaven, filled with all sorts of living creatures, figuring thereby to Peter thy universal Church; grant, that we sinners of the Gentiles, who have been received into that mystical sheet, may with it at length be taken up into Heaven, and save us.

One at Noon.

O THOU, who, at the seventh hour, didst command the fever to leave the Nobleman's son, allay all the distempered heats of our appetites and passions, and heal every sickness of our souls, and save us.

Three after Noon.

O THOU, who didst vouchsafe, about the ninth hour of the day, to taste death for the sins of every man, mortify in us our members which are upon the earth, even all things contrary to thy holy will, that we also may be crucified unto the world, and save us.

O thou, who, at this solemn time of prayer, didst magnify the power of thine Apostles, by the cure of the impotent man at the gate of the Temple; who didst also, at this hour, manifest thyself to Cornelius praying in his own house: hear us, *O Lord*, in this and every hour,

whether

whether of public or of private prayer, and grant the desires and petitions of thy servants, as thou knowest to be most expedient for us; and save us.

Four after Noon.

O THOU, who about the tenth hour of the day, didst fill thy Apostle Andrew with joy, for having found the Messias: Discover thyself to us who seek thee; fill us with the same holy joy for finding thee; and admit us to come and abide with thee, the whole remainder of this day, and of our life, and save us.

Five after Noon.

O THOU, who didst not disdain, even at the eleventh hour, to send labourers into thy vineyard, and agree with them for their hire, after they had stood all the day idle: Be likewise gracious unto all that turn to thee, though they come late, though at the eleventh hour of life; and give us all grace, to make up the time which we already have misspent or lost, and save us.

Six after Noon.

O THOU, who at the hour of eating the Passover, didst institute the Sacrament of thy Supper, a holy and perpetual memorial of thy precious body and blood: Make us thankful and diligent partakers of the same; that we may eat and drink thereof, never to condemnation, but always to the obtaining remission of our sins, and all other benefits of thy passion, and save us.

O thou, who also wast, about this hour, taken down from the Cross, and laid into the Sepulchre, kill in *us, we beseech* thee, the body of sin,

sin, and bury in thy grave all our corrupt affections, hiding and covering up our evil, with thy good works, and save us.

From Six to Nine in the Evening.

O THOU, who when Supper was ended, and night drew on, didst permit thy own Disciple to betray thee to thy enemies, and wast content to be apprehended by them; enable us to imitate, under all injuries and oppressions, that meekness, which admitted the traitor's kiss, and surrendered thy person to those, whom thy word struck down to the ground, and save us.

O thou, who didst visit thy Apostles assembled in the evening, when the doors were shut; and, by breathing on them, didst impart the Holy

Ghost, and a power of remitting and retaining sins: Grant us the benefit and comfort of that power, to be used for the loosing and remitting, never for the binding and retaining of our offences, and save us.

Midnig

Midnight.

O THOU, who didst, at midnight, raise the Prophet David and Paul, and Silas, to sing praises to thee, because of thy righteous judgments: Make us to think upon thee with gladness in our beds, whose presence makes our darkness to be light, and save us.

O thou, who hast compared thy second coming to that of a bridegroom at midnight; let this cry, "Behold the bridegroom cometh," be constantly sounded in our ears; and grant, that we may always be in readiness, with oil in our lamps, to go out and meet him, and save us.

Between Midnight and Morning.

O THOU, who, by the crowing of the cock, didst call back thy fallen Apostle to a sense of his sin and infirmity: Grant us, like him, to take warning by the same signal, to retire into ourselves, and weep bitterly for our offences, and then do thou accept our repentance, and save us.

O thou, who hast foretold, that thou wilt return to judgment, in an hour that we are not aware of: Grant us grace to watch and pray always, that, whether thou shalt come at *even*, or at midnight, or at the cock-

crowin

crowing, or in the morning, thou mayest find us in the number of those servants, who shall be blessed, for watching for their Lord, and save us.

Towards Break of Day.

O THOU, who formest the light, and bringest back the morning, causing thy sun to rise on the evil and on the good: Scatter the darkness of our ignorance, by the knowledge of thy truth; that in thy light we may see light; and lift up the light of thy countenance upon us, the light of grace here, and the light of glory hereafter.

FINIS.

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